THE PRINCIPLES, OR, The PATTERN of wholsome *Words*:

Containing a Collection of such Truths as are of neceſſity to be believed unto Salvation, ſeparated out of the Body of all *Theology*:

Made evident by infallible and plain proofs of *Scriptures*.

And withall,

The ſeveral Uſes ſuch *Principles* ſhould be put to, are abundantly ſhewed. *A project much deſired, and of ſingular* uſe for all ſorts of *Chriſtians*.

By *N. BYFIELD*, Preacher of Gods Word at *Iſleworth* in *Middleſex*.

The ſeventh Edition, corrected and amended.

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Her Book

TO

THE MOST NOBLE

Lady, the Lady DOROTHY,

Counteſſe of *Northumberland:*

AND

To the highly Honoured Ladies, Her Daughters,

The Ladies, { DOROTHY Sydney and LUCY Hay.

N. BYFIELD

Wiſheth the abundance of true Grace and Peace.

Right Honourable,

I Have long ſince undertaken (as in the courſe of my *Miniſtery* you have often heard) to

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extract out of all Theology, contained in the Scriptures, *The Principles*: that is, such Doctrines which are Fundamentall, and absolutely necessary to be known of as many as are to be saved. This project ought to be well accepted of all sorts of Christians, that wish their own good: partly in respect of the necessity of the Doctrines here collected under

under their ſeverall Heads: and partly in reſpect of the apparent evidence of the proofs of Scripture; which are ſuch, as make infallible demonſtration to the Conſcience, by the expreſſe light contained in them: and partly, becauſe the Uſes which may be made of the ſeverall Principles, are every where abundantly ſhewed.

And in as much as

the *Lord* hath been pleaſed, to give ſome teſtimony to my indeavours herein, in the publick Preaching; I am not out of hope, but that the Printing of thoſe Principles may be profitable to many Godly, and Plain-Hearted Chriſtians, that deſire in the plaineſt manner to underſtand the meaning of their heavenly Father's Will.

I humbly dedicate this

this Work unto your Honors; and pray your Acceptation, and the Patronage of it; and to give me leave, in the view of the World, to ſignifie this way, both my obſervance of the many Noble and Excellent Vertues, which are eminent in each of your Honours; as alſo my unfained thankfulneſs for the many favours I have received, and for the coun-

tenance and encouragement of my Miniſtery, accounting it a ſingular mercy of *God*, that any Labours of mine ſhould find acceptation with Perſons of ſo high *Place* and *Quality*, or any way be ſucceſſefull to the proſpering of any part of the work of *Gods Grace* in your hearts.

Now, *the God of all Conſolation*, fill your Noble Breſts, with all riches

riches of the *true grace that is in Jesus Christ*; that you may abound in the knowledge of the Mysteries of His Kingdom *in all judgement, and love of the truth, which is according to godliness*, and in all those gifts which may be found *unto honour, and praise, and glory, in the revelation of Jesus Christ*, Amen.

Your Honours in all Service,

Isleworth March 27. 1618.

N. BYFIELD.

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CHAP.

CHAP. I.

Containing the nature and uſe of this Treatiſe.

THe purpoſe and drift of this Treatiſe, is to effect 3. things. 3. Things intended in this Treatiſe:

First, to extract out of all *Theologie* contained in the Scriptures, ſuch truths as are of neceſſity to be believed unto ſalvation; the knowledge whereof is required of all in ſome meaſure; And in the defence whereof we ſhould be ready to ſuffer the extremeſt things, even death it ſelf: and which we ſhould count the very *Characters* of true Religion; the diſtinct knowledge whereof we ſhould lay up as great riches. 1.

Secondly, to gather out of the Scriptures, ſuch evident proofs in words at length of each of thoſe truths, as might make a full aſſu- 2.

rance and eſtabliſhment of heart, in the particular belief of them.

3. Thirdly, to point out the ſeverall uſes we ſhould make of theſe fundamentall Truths, and to ſhew to what excellent Purpoſe they may ſerve us all the daies of our life.

The benefit of attending to this courſe.

Singularly great, would the profit of this *project* be, if there were a heart in man to uſe a little diligence in matters of ſo great moment. Is it not a marvellous benefit in this contending world, for a man to know diſtinctly, what truths be infallible: and to have the truths, that are abſolutely neceſſary to be believed, ſeparated from ſuch, as a man may be ignorant of, and yet be ſaved?

And for the ſecond thing, is is certain, the moſt *Chriſtians* know their grounds, but by hear-ſay, and the common judgment of others: whereas here they may be informed of them ſo, as to know them by proofs of *Scripture*, which with a little labour they may commit to memory, *as Seed-plots of Contemplation.*

And for the third, what is the reaſon, that Common-place Divinity is ſo out of uſe in popular teaching? or that *Catechiſms* are looked upon

ſo

ſo dully, and learned or taught with ſo little profit; but that the uſe of ſuch doctrine hath not been diſtinctly ſhewed? So as men think of *Principles*, as of certain inferiour truths, becauſe they ſee other points in textuall courſe, handled with directions for the uſe of them. Whereas it is certain, that no doctrines in Religion, have more abundant uſe in the life of man, nor are more urged with variety of uſes in the Scriptures, than the heads of *Catechiſms*.

And for the warrant of the project it is evident, that the Apoſtles did make a ſeparation of truths, and did extract the fundamentall Truths out of the main body of doctrine: And thoſe they delivered to the Churches, as the common treaſure of all the Saints: and thoſe, both for the honour and uſe of them, they deſcribed by divers Titles. The warrant of this courſe.

They were called, *The Principles of the Oracles of God*, Heb. 5. 12.

The Principles of the Doctrine of Chriſt, Heb. 6. 1.

The Doctrine of the Foundation, in the ſame place.

The Pattern of ſound words, 2 Tim. 1. 13.

The form of the knowledge of the truth, Rom. 2. 20.

The form of doctrine, into which they were delivered, Rom. 6. 17. All which titles shew the singular use of them.

Now if any ask me, How I will know a Principle?

Answer. I answer, by these marks.

Principles may be known three waies.

First, it is such a truth to be believed, as is contained in the *expres words* of Scripture: so as I take a Principle to be a Doctrine plainly expressed in the Word: and so differs from Doctrines, that are deduced from the Scriptures, only *by consequence*; or are there but in dark and obscure words.

Secondly, *Principles* are *first truths*, that is, such as have been from the beginning, and have been believed in all ages of the Church.

Thirdly, they are such truths, as being stubbornly and wilfully denied, the whole building fals down, and men *hold not the foundation*. Besides, any man may be guided herein, that will make use of the judgement of the Churches in their *Creeds* and *Confessions*, and *Catechisms*; though it be true, that if men narrowly observe the most *Catechisms*,

techismes, they either have not all Principles in them, or else they have more than *Principles*, such truths as are *strong meat*, and so proove *hard sayings* to the weak. Neither am I so transported with any over-weening of my self in *this project*, but that with all readiness I shall subject my endeavours herein to the correction of the godly-learned: If my labour may provoke others more sufficient to perfect this work with such exactness, as is further requisite, I shal rejoyce in it, and think I have attained a happy end.

I doubt not, but that this labour may be of great use for younger Divines, to poynt out a way, How they may *Catechize* with more profit, by making the uses of every Principle, as they teach the grounds to the people: yea, it is one part of the *Sabbath*-daies best imployment in Sermons to treat in this, or the like manner, and so to let the people be truly informed concerning the *Characteristical* truths in their *Religion*, with the use of them in their Conversation.

Lastly, it will be some content unto ingenious minds, to see the *Principles* cast into some method for

the help of memory, and quickning of delight, and the more eaſie learning of them.

CHAP. II.

The Method of the Principles.

The diviſion of Principles according to their chief heads.

THe *Principles* concern either the *fountain* and original of Doctrine, and Knowledge, which is the *Scripture* or Word of *God*, or the *ſubject* of Knowledge, which is *God* himſelf.

In God, we conſider *His Nature*, and *His Works*.

The Works of God, as the *Principles* take notice of them, are, *Creation* and *Providence*.

The *Providence* of God muſt be conſidered either in *general*, or as it concerns *Man* only.

The *Providence* of God, as it concerns man, hath *Principles*, that look upon him in his fourfold eſtate.

1. 1. In the *eſtate of Innocency*.

2. 2. In the *eſtate of Corruption*, or miſery.

3. In

3. In the *eſtate of Grace*, where as *Principles* conſider, 3.

The means of Grace, *viz.* *Election* in God, and *Redemption* in Chriſt.

The ſubject of Grace, *viz.* the *Church.*

The degrees, or ſorts of Grace: *viz.* *Juſtification*, and *Sanctification.*

4. In the *eſtate of Glory*, where,

Of *the Reſurrection of the dead.*

Of *the laſt Judgment.* 4.

Of *the glory of Heaven.*

CHAP. III.

Of the Scriptures.

2 Tim. 3. 16.

The whole Scripture is given by inſpiration of God, &c.

THE original or fountain of knowledge is the *Scripture*, that is, the Books of the Old and New Teſtament; and thoſe Books were firſt called *Scripture*, in the New Teſtament.

Two Principles about the Scripture.

There are two Principles concerning the Scripture.

1. That they are the very Word 1.

of God, or they flow from God *by divine inſpiration.*

2. 2. That they are *perfect* without defect or errour, every way ſufficient of themſelves alone, to guide us in all things needfull to ſalvation, without adding ought to them, or diminiſhing ought from them.

For the firſt; that they are by divine inſpiration, is infallibly evident from the teſtimony of the Scriptures themſelves, ſuch as theſe, 2 *Tim.* 3. 16. before recited.

2 Pet. 1. 20, 21. *So that ye firſt know this, that no propheſie of the Scripture is of any private interpretation. For the propheſie came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt.*

The Scriptures are the very Word of God, proved by Teſtimonies externall and internall.

And for our more abundant ſatisfaction, there are other teſtimonies, that prove the Scriptures to be the very Word of God, and theſe both *externall*, and *internall.*

The *External* teſtimonies are ſuch as theſe:

1. The divine Revelations, with which they were graced from Heaven. For God was viſibly preſent with *Moſes* the writer of the Law, and

and God teſtified his preſence alſo by the Cloud and Smoak about the Ark, in the Tabernacle, and Temple: Fire from Heaven devoured the Sacrifices, and God gave anſwer by the *Urim* and *Thummim*.

The fulfilling of the Propheſies uttered in the Scriptures in ſeverall ages. 2.

The teſtimony of the *Church* in all ages, acknowledging the Books of Scripture, as the pure Word of God.

The finall confeſſion of the Martyrs, who at their death did juſtify ſo much, and willingly died in the defence of the truths contained in the *Scriptures*. 3.

The converſion of the Souls of men by the power of the *Scriptures*, and the comfort the godly find in them in all afflictions. 4.

The miraculous calling of the men (as we may ſee in *Moſes* and the Apoſtles) that wrote the *Scriptures, &c.* 5.

The *Internall* teſtimony is the witneſs of Gods *Spirit*, who in the hearts of the godly doth avouch ſo much; and this is a teſtimony proper to the houſhold of God. Thus of the firſt *Principle*.

The second Principle.

The second *Principle* is, that the *Scriptures* are perfect, which these places shew:

The second Principle confirms the former; for if they be perfit, it proves them divine.

2 Tim. 3. 17. *That the man of God may be perfect, throughly furnished unto all good works.*

Psal. 19. 7. *The Law of the Lord is perfect, converting the soul: The Testimony of the Lord is sure, making wise the simple.*

Gal. 1. 8. *But though we, or an Angell from Heaven preach* any other Gospel *unto you, than that which we have preached unto you, let him be accursed.*

Deut. 12. 32. *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*

Prov. 8. 7, 8. *For my mouth shall speak Truth, and wickedness is an Abomination to my lips.*

Vers. 8. *All the words of my mouth are in righteousness, there is nothing froward or perverse in them.*

The Uses.

The Uses.

The consideration of which Principles may serve us for divers uses; both for *Instruction*, and *Reproof*,

proof, for *Triall*, and for *Conſolation*.

Firſt, We ſhould hence be perſwaded to ſtudy the Scriptures with all diligence, and to ſtrive to get the plenteous knowledg of them; ſearching thoſe Divine Words, and exerciſing our ſelves in the morning and evening; accounting ſo much to be added to our riches, as we get of this excellent knowledge. 1. For Inſtruction.

Joh. 5. 39. *Search the Scriptures, for in them ye think to have eternall life, and they are they that teſtify of me.*

Col. 3. 16. *Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another, &c.*

Pſal. 1. 2. *But his delight is in the law of the LORD, and in his law doth he meditate day and night.*

Labouring by all means to acquaint our children, and families with them.

Deut. 6. 7. *And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.*

Secondly,

2. Secondly, Since the Scriptures are of God, and ſo perfect: we ſhould reſt upon the directions and comforts we find in them, and eſtabliſh our hearts in all things we learn out of them.

Rom 15.4. *Whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

They are *a ſure Word*; we may reſt upon them, 2 *Pet.* 1. 19. as believing that every word of God is pure, and that God will make them good to ſuch as truſt in him, *Prov.* 30. 5. 6.

3. Thirdly, We ſhould care to read and hear theſe *Scriptures*, with all due preparation and attention, and high eſtimation, receiving them *as the Word of God, and not of man*, 1 Theſ. 2. 13. Labouring to bring *clean hearts*, and a meek and *teachable ſpirit* to them, as being able to ſave our ſoules, *Jam.* 1. 21, 22. with a reſolution to do whatſoever God requireth in them.

4 Fourthly, We ſhould love them above all Treaſure, accounting them more dear than thouſands of Gold, and

and Silver, and reckoning the ſentences learned out of Scripture, as the faireſt ornaments that can deck us: *Deut.* 11. 18, 19. *Pſal.* 119. 72.

Fiftly, We ſhould therefore make them the Rule of all our Actions, and come continually to them, to ſee *whether our Works be wrought in God*, and ſhew the power of the Word in the demonſtration of the apparent life of it, in commanding all our particular actions, that men may ſee the light of the Word in the light of our good works. 5.

Phil. 2. 15. *That yee may be blameleſs and harmleſs, the ſons of God without rebuke in the midſt of a crooked and perverſe nation, among whom yee ſhine as lights in the world.*

Gal. 6. 16. *And as many as walk according to this Rule, peace be on them and mercy, and upon the Iſrael of God.*

Pſal. 119. 105. *Thy word is a lamp unto my feet: and a light unto my Path.*

Yea, we ſhould daily try and ſearch the ſecrets of our Hearts by it, as that which only can do it.

Heb. 4. 12. *For the word of God is quick and powerfull, and ſharper then any*

any two edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart.

6. Sixtly, We ſhould therefore, in all queſtions and controverſies, let the Scripture judge, *and think of no man above what is written,* 1 Cor. 4. 6. Gal. 1. 8. Iſai. 8. 20.

Thus much for *Inſtruction.*

Uſe of Reproof. Secondly, Theſe *Principles* reproove the *Papiſts* and carnall *Proteſtants*, and the godly too.

1. Of the Papiſts. The *Papiſts* are here reprooved,

1. For making the Authority of the *Scriptures*, to depend upon the Teſtimony of the *Church*; whereas the *Church* is built upon the *Scripture.*

Eph. 2. 20. *And are built upon the foundation of the Apoſtles and Prophets; Jeſus Chriſt himſelf being the chief Corner-ſtone.*

2. For not holding it to be ſufficient without Traditions, contrary to the expreſs Word.

2 Tim. 3. 17. *That the man of God may be perfect, throughly furniſhed unto all good works.*

3. For

3. For withholding the Scriptures from the common People, keeping them from the ſight of their Father's Will, contrary to the Word.

Joh. 5. 39. *Search the Scriptures, for in them yee think yee have eternal life, and they are they which teſtify of me.*

Col. 3. 16. *Let the word of Chriſt dwell in you richly in all wiſdom, &c.*

4. For judging Controverſies without them: contrary to the Commandment.

Iſai. 8. 20. *To the Law and to the Teſtimony: If they ſpeak not according to this Word, it is becauſe there is no light in them.*

The carnall *Proteſtants* are here reproved,

2. Of carnal *Proteſtants.*

1. For their miſerable neglect of the reading, hearing, meditation, and the care to yield obedience to the Scriptures: yea, to the wretched neglect of the very buying of the Bible for their uſe, and the uſe of their Families; and for daring to live without the preaching of the Word in times of ſpirituall famine.

2. For their vile audaciouſneſs, that dare live in ſuch *ſins*, as they hear threatned in the Scriptures,

pro-

prophanely deſpiſing the warning daily given them, *Eſai.* 30. 11, 12, *Jer.*23 9,10.

3. For their ſcorning and deriding of ſuch as honour the Word, and frequent the hearing of it.

Eſai.57.3,4. *But you witches Children, come hither, the ſeed of the Adulterer, and of the Whore: On whom have you jeſted? Upon whom have you gaped, and thruſt out your tongues? Are you not rebellious children, and a falſe ſeed?*

4. For their irreverence, when they come to the houſe of God to hear, *Eccl.*5 1.

3. Of the *godly.* Yea, the godly themſelves ought to be humbled by the conſideration hereof.

1. For their diſtractions in the hearing and reading of the Word.

2. For neglecting the *Counſels*, and directions given out of the Word.

3. For not reſting upon it through unbeliefe.

4. For too much aptneſs to receive opinions, if they come from men they account godly, though they have no warrant from the Word. There be *traditions on the right*

right hand, as well as on the left. Thus much for reproof.

Thirdly, We may all try our ſelves, what we are by our reſpect of the Scriptures: If we love and hear the Word, we are of God. 3. For *Triall.*

Joh. 8. 47. *He that is of God, heareth Gods Words: yee therefore hear them not, becauſe yee are not of God.* God's people are a people, *in whoſe hearts is God's Law*, Eſai. 51. 7. Pſal. 37. 31.

Laſtly, It may be a ſingular Conſolation to all ſuch as find the Word of God to teſtify with them: it matters not what the World ſaies, or thinks of us, if we can find that the *Word of the Lord is good concerning us:* our hearts may be at reſt, when *God* ſpeaks peace by his Word, and we may be ſure we are in the right way, when we follow the directions of the Word. 4. For *conſolation.*

CHAP.

CHAP. IV.

Of GOD.

Pſal. 72. 18, 19.

HItherto of the *Principles* concerning the fountain of *knowledge*: the ſubject of knowledge is *God*, who muſt be conſidered two waies.

Firſt, *In his Nature.*

Secondly, *In his Works.*

4. Principles concerning God. Concerning God, conſidered in his nature, there are four *Principles.*

1. 1. That he is, that is, *that there is a God.*

2. 2. That he is *glorious in Nature.*

3. 3. That he is *three in Perſons.*

4. 4. That he is *one in Eſſence.*

1. For the firſt: That there is a God, is every where apparant, in every leafe; yea, almoſt in every line of *Scripture*; and therefore I ſpare *quotations*, it being out of all doubt, that *Scripture* ſaith ſo.

And

And againſt all ſeeds of *Atheiſm*, men may keep in their minds theſe other teſtimonies; both *inward* and *outward*. That there is a God, is proved, 1. By teſtimonies internall.

The Inward teſtimonies, that prove there is a *God*, are theſe:

1. *The horrour of Conſcience*, that befals men after the committing of *ſinne*, dreading a ſupream Judge; which terrours we ſee are oftentimes ſuch as are moſt dreadfull, and ſuch as no outward thing can ſtill. 1.

2. *The teſtimony of the Holy Ghoſt*, infallibly ſatisfying the godly herein. 2.

3. The revelation of God to the hearts of his people, daily finding him in the uſe of his Ordinances; which preſence of God they likewiſe miſs, if they ſinne preſumptuouſly. 3.

The Externall teſtimonies are taken from the works of God, either more generally in the World: or more ſpecially in the Church. 2. By teſtimonies externall, and ſo either in the World.

The world teſtifies there is a God,

1. In reſpect of the *Creation* of it: this huge Frame could not make it ſelf, and therefore of neceſſity there muſt be ſome *Beeing* that gave it being. 1.

2. By

2. By the *motion* that is in it: For that ſhews there is a ſupream mover.

3 By the ſtrange *Judgments* that fall upon the wicked, ſometimes in the very act of ſinning, and ſometimes at the very inſtant of the wiſhes of wicked perſons.

4. In that all *Nations* have at all times acknowledged a God.

Or in the Church. In the *Church*, God hath proved himſelf to Be,

1. By *Apparitions*: *God* hath ſhewed himſelf by certain forms or ſigns of his preſence: thus *Adam*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *&c.* ſaw God.

2. By the miracles wrought beyond all the courſe of nature: As when he raiſed dead men, divided the Sea, made the Sun go backward, &c.

Thus of the proof of the firſt *Principle*.

The ſecond Principle.

2. *Principle.* 2. That God is alſo marvellouſly glorious in his nature, Theſe places ſhew, *Pſal.* 29. all over.

Exod. 33. 18, 19. *And he ſaid, I beſeech thee ſhew me thy Glory.*

Verſ.

V. 19. *And he ſaid, I will make, &c.*

Iſai. 6. 2, 3, *And one cryed unto another and ſaid, Holy, Holy, Holy, is the Lord of Hoſts, the whole earth is full of his glory.*

1 Tim. 6. 16. *Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom be honour, and power everlaſting, Amen.*

And how can He be but exceeding glorious? When as he is,

1. *Incorporeall*, beyond all the perfections of bodily things, *Joh.* 4. 24. *God is a ſpirit.* 1. Incorporeall.

2. *Eternall*, without any beginning, *Pſal.* 90. 2. *Before the mountains were brought forth, or ever thou hadeſt formed the earth and the World: even from everlaſting to everlaſting thou* art *God.* 2. Eternall.

3. Infinitely immenſe and incomprehenſible, 1 *Kin.* 8. 27. *But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee: how much leſs this Houſe that I have builded?* 3. Incomprehenſible.

Jer. 23. 24. *Do not I fill heaven and earth, ſaith the Lord?*

4. Immutable, without ſhaddow of change: *Jam.* 1. 17. *Every good guift,* 4. Immutable.

guift, and every perfect guift is from above, and cometh down from the father of lights, with whom is no variableneſs, neither ſhadow of turning.

Numb. 23. 19. *God is not a man that he ſhould lye, neither the ſon of man that he ſhould repent: Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?*

5. Omnipotent.

5. *Omnipotent*, ſo as nothing is impoſſible to him, *Pſal.* 15. 3. *Our God is in the Heavens: he hath done whatſoever he pleaſed.*

Matth. 19. 26. *But Jeſus beheld them, and ſaid unto them, With men this is impoſſible, but with God all things are poſſible.*

Job. 42. 2. *I know that thou canſt do every thing, and that no thought can be withholden from thee.*

6. Omniſcient.

6. *Omniſcient*, ſo as he knows all things Univerſally, and Perfectly: *Pſal.* 147. 5. *Great is our Lord, and of great power: His underſtanding is infinite.*

Rom. 11. 33. *Oh the depth of the riches, both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his waies paſt finding out!*

Heb.

Heb. 4. 13. *Neither is there any creature that is not manifeſt in his ſight: But all things are naked, and opened unto the eyes of him, with whom we have to do.*

7. *Moſt holy*: without ſin in himſelf, and hating ſin in others: *Pſal.* 5. 4. *For thou art not a God that hath pleaſure in wickedneſs: neither ſhall evill dwell with thee.* 7. Holy.

Iſai. 6. 3. *And one cried unto another, and ſaid, Holy, Holy, Holy, is the Lord of Hoſts.*

8. *Al-ſufficient* and *Independent*, Gen. 17. 1. *The Lord appeared to Abram, And ſaid unto him, I am the Almighty God, walk before me and be thou perfect.* 8. Independent.

Exod. 3. 14. *And God ſaid unto Moſes, I am that I am, &c.*

Rom. 11. 36. *Of him, and through him, and to him are all things: To whom be glory for ever, Amen.*

9. Moſt mercifull, *Exod.* 34. 6, 7. *The Lord paſſed by before him, and proclaimed The LORD, The LORD GOD, mercifull, and gracious, &c.* 9 Mercifull.

Verſ. 7. *Keeping mercy for thouſands, forgiving Iniquity and Tranſgreſſion and Sin: And that will by no means clear the guilty, &c.*

Pſal.

Pſal. 136. the whole.

10. Immortal. Laſtly, *Immortall*, ſo as he can never dye, or ceaſe to Bee, 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Inviſible, the only wiſe God, be Honour and Glory for ever and ever, Amen.*

And all this ſhould teach us,

1. 1. To adore, and fear this great and glorious God, *Rom.* 11. 33, 35, 36.

2. 2. To dilate our Hearts in a ſpeciall manner in his praiſes: Never ſuch a ſubject of Praiſe as God: His praiſes ſhould take up all People, by all means, and at all times, while we have any beeing. *Pſal.* 72. 18, &c. *Bleſſed be the Lord God, the God of Iſrael, &c.*

Verſ. 19. *And bleſſed be his glorious Name for ever, and let the whole Earth be filled with his glory, Amen, and Amen.*

Pſal. 96. 1. *&c. Oh ſing unto the Lord a new ſong: ſing unto the Lord all the Earth. Sing unto the Lord, bleſs his Name: ſhew forth his ſalvation from day to day, &c.*

Verſ. 4. *The Lord is great, and greatly to be praiſed: He is to be feared above all gods.*

V. 8.

Verſ. 8. *Give unto the Lord the Glory due unto his Name, &c.*

Pſal. 147. 1. *Praiſe yee the Lord, for it is good to ſing praiſes unto our God:* and Pſal. 148. (all of it): Revel. 5. 9. &c.

3. With ſpeciall admiration to ſet our hearts and affections upon him, to love him with all our ſouls, and all our might. 3.

Deut. 30. 6. *And the Lord thy God will Circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and with all thy ſoul, that thou mayeſt live.*

Oh, theſe beauties ſhould make us wonderfully in love with God, who only is worthy to be accounted of a good nature.

Matth. 19. 17. *And he ſaid unto him, Why calleſt thou me good? There is none good but one, that is, God: &c.*

4. With all diligence to ſeek all good at his hands. 4.

5. With all thankfulneſs to acknowledge, what good we receive from him: yea, acknowledging all we have to be from him, *James* 1. 17. 5.

What are we, that ſo great a God ſhould ſet his heart upon us to ſhew us mercy?

6. 6. Seeing he is a Spirit, and ſo tranſcendently glorious, and knows all things, we ſhould reſolve to ſerve him with all poſſible affection, *putting on* all the beauties of the beſt *holineſs* we can get, when we come into his preſence, *Joh.* 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and in truth.*

7. 7. Let us for ever hate Sin, and ſtrive for all poſſible *imitation* of his Holineſs, *Pſal.* 36. 10. *Oh continue thy loving kindneſs unto them that know thee: and thy righteouſneſs to the upright in heart.*

1 Pet. 1. 15, 16. *But as he which hath called you is holy, ſo be yee holy in all manner of Converſation; Becauſe it is written, Be yee holy, for I am holy.*

1 Joh. 5. 18, 19. *We know that whoſoever is born of God ſinneth not: But he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not, &c.*

Job 42. 6. *Wherefore I abhorr* my ſelf, *and repent in duſt and aſhes.*

8. Finally

8. Finally we ſhould ſtrive to get and increaſe in the true Knowledge of our glorious God; we ſhould ſtudy his glory.

8. If we ſtudy the glorious nature of God, we muſt obſerve ſix Rules.

But then we muſt be warned when we go about this ſtudy, to look to divers things.

1. We muſt repent us of our ſins, for this Knowledge requires a clean heart.

2. We muſt bring an humble and teachable mind, *Pſal.* 25. 9. *The meek will he guide in Judgment: and the meek will he teach his way.*

3. Let the Word be thy guide, look for him in the Word: Thou muſt captivate thy Reaſon, and advance thy Faith.

4. Thou muſt go to the Son to reveale the Father: Pray Chriſt to ſhew thee the Father, *Joh.* 1. 18. *No man hath ſeen God at any Time; The only begotten Son which is in the boſom of the Father, he hath declared him, &c.*

5. Pray for the ſpirit of Revelation to form this in thee, and reſolve to get thy heart eſtabliſhed in the Knowledge of God, by many Prayers.

6. Obſerve him in his Image, in

his children, get affections to them, and live much with them.

1 Joh. 4. 8, 12, 16. *He that loveth not, knoweth not God: For God is love.*

Verſ. 12. *No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us, &c.*

Thus much for *Inſtruction.*

2. For *Humiliation.*

2. Here is alſo much matter of *Humiliation*, for thoſe vile *Atheiſticall thoughts*, and baſe conceits which are in mens minds concerning God: and for the daily neglect of Gods preſence, forgetting him daies without number, and for daring to ſin in his ſight; But eſpecially, for want of thoſe burning deſires after God, and that ſurpaſſing love of his glorious nature.

Jer. 2. 32.

3. For *Conſolation.*

3. Thirdly, Here is a ſingular *Conſolation* unto all thoſe that are aſſured they are in favour with God. Why do not our Hearts ſay, *We have none in Heaven but God, And we deſire none on Earth beſides him*, Pſal. 73. 25. Seeing he is ſo *all-ſufficient*, *able to do us ſo much good*,

good, and *our plentifull reward*, Gen. 17. 1. And *knoweth our waies*, Pſal. 1. 6. And entertains his people with ſo much grace, *Pſal.* 36. 7, 8. And the rather, becauſe he will never change, and *loves thee with an eternall love*, Jam. 1. 17. 2 Tim. 2. 13. Numb. 23. 19.

This ſhould be the life of our lives, *It is* [very] *eternall life to know him to be ours in Chriſt*, Joh. 17. 3. Jer. 9. 24.

Thus much of the ſecond *Principle*.

The third *Principle* is, 3. Principle.

1. That there be three Perſons in the Trinity; which may be proved two waies: 1.

1. That there is more then one Perſon. Proof of the *Trinity*.

Gen. 1. 26. *And God ſaid, Let us make man in our Image, after our likeneſs, &c.*

2. That there are three in Number. 2.

Matth. 3. 16, 17. *And loe the Heavens were opened unto him, and* [*John*] *ſaw the Spirit of God deſcending, like a Dove, and lighting upon him.*

And lo a voice from Heaven saying, This is my beloved Son, in whom I am well pleased.

Matth. 28. 19. *Go yee therefore and teach all Nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.*

2 Cor. 13. 14. *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all, Amen.*

Joh. 14. 16, 17, 18. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, &c.*

1 Joh. 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: And these three are one, &c.*

These three are called in the *Old Testament*, The *Lord*, The *Angel of the Lord*, And the *Spirit of God*: And in the *New*, The *Father*, The *Son*, And the *Holy Ghost*.

The Use should be:

Uses of the Doctrine of the Trinity.

1. 1. To teach us to conceive of God with all possible adoration of his glorious condition, who hath in the manner of his Nature, what is beyond the reach of *Man* or *Angels*: Thou

Thou muſt believe that this is ſo, though reaſon cannot tell thee how it is; Let it ſuffice thee to know *that* it is. Thou ſhalt know more how it is, both when thy knowledge is more grown on Earth, and when thou comeſt to thy perfect age in Heaven.

2. When thou comeſt to worſhip *God*, make Conſcience of it that thou rob not any of the *Perſons* of their glory: but know, That there are *three Perſons*, not one *Perſon* only. 2.

3. Learn thou in thy courſe of life, from the Word and Works of God, to give to each Perſon his glory, as it is written of him, or done by him. 3.

4. This may be an unſpeakable comfort to thee, if thou conſider what the bleſſed *Trinity* is to thee: thy holineſs and happineſs was conceived, decreed, framed, purchaſed renued, and ſhall be for ever teſtified by three in *Heaven*, 1 Joh. 5. 7. *For there are three which bear Record, &c.* 4.

Gen. 1. 26. as before.

Thus of the third *Principle*.

4. Principle. The fourth *Principle.*

1. That there is but one God proved. 1. That there is but one God, proved in these places.

Deut. 6. 4. *Hear, oh Israel, The Lord our God is one Lord.*

Isai. 44. 6. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.*

Vers. 8. *Ye are even my witnesses, Is there a God besides me, yea, there is no God, &c.* and Chap. 45. 21.

Mark. 12. 29. *Hear, oh Israel, The Lord our God is one LORD: &c.*

Eph. 4. 5, 6. *One LORD, one Faith, &c.*

1 Cor. 8. 4. *We know that an Idoll is nothing in the World, and that there is none other GOD but one.* So Deut. 32. 39. 1 Tim. 2. 5.

The Uses. The Uses are these.

1. 1. Adore him, whom all Creatures are bound to serve and acknowledge, who hath no partners in his supream Soveraignty.

Psal.

Pſal. 86. 9, 10. *All Nations whom thou haſt made, ſhall come and worſhip before thee oh Lord, and ſhall glorify thy name.*

Verſ. 10. *For thou art great, and doeſt wondrous things, thou art God alone, &c.*

2. Love him alone, or above all: He knoweth them that love him. And ſhew it by ſerving him only. 2.

Deut. 6. 4, 5. *The Lord our God is one Lord. And thou ſhalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy might, &c.*

Mark. 12. 29, 30. as before.

3. It ſhould repent us, that ever we relyed upon any other but him, learning hereafter for ever to relye upon him, in our deſperateſt extremities, as theſe places ſhew, *Deut.* 32. 37, 38, 39. Iſai. 37. 16. 1 Sam. 2. 2, 3. 3.

4. We ſhould therefore keep the Unity of the Spirit, in the bond of peace, as it is urged, *Eph.* 4. 3. *&c.* 4.

5. We ſhould therefore uſe but one *Mediator* to him, 1 *Tim.* 2. 6. *For* there is *one GOD, and one*

Mediator between God and man, the man Chriſt Jeſus, &c.

6. 6. Laſtly, How happy are his people! They are moſt ſure to proſper and grow, as from the conſideration of this Principle is ſhewed, *Iſai.* 44. 6, 7, 8. with the *Coherence.*

Hitherto *of the nature of God:* The *Works of God* follow: His works are either of *Creation*, or *Providence.*

CHAP. V.

Of the Creation.

Revel. 4. 11.

Thou art worthy, Oh Lord, to receive Glory, and Honor, and Power; For thou haſt created all things, and for thy pleaſure they are, and were created.

5. Principles concerning the Creation.

THere are five Principles concerning the *Creation.*

1. That the World had a beginning, and was not eternall. *Gen.* 1. 1. *In the beginning God created the heaven and the earth, &c.*

Prov. 8. 24. *When there were no depths I was brought forth: when there were*

were no fountains abounding with water, &c.

Eph. 1 4. *He hath choſen us in him before the foundation of the World, &c.*

2. That this World, and all things therein, was made by God, *Acts* 17. 24. *God that made the World and all things therein, &c.* 2.

Joh. 1. 3. *All things were made by him, and without him was not any thing made that was made.*

Gen. 1. 1. Pſal. 33. 6. *By the Word of the Lord were the Heavens made, and all the Hoſt of them by the breath of his mouth.*

Iſai. 40. 28. *Haſt thou not known, haſt thou not heard, that the everlaſting God, the LORD, the Creator of the Earth fainteth not? &c.*

Coloſ. 1. 16. *For by him were all things created that are in Heaven, and that are in Earth, viſible and inviſible, &c.*

The third *Principle.*

3. That all was made of Nothing. 3.

Rom. 4. 17. *Before him whom he believed, even God who quickneth the dead,*

dead, and calleth thoſe things which be not as though they were.

Heb. 11. 3. *Through Faith we underſtand, that the worlds were framed by the Word of God: ſo that things which are ſeen were not made of things which do appear.*

The fourth *Principle.*

4. 4. That God made all things by his Word only: He ſpake and it was created: He ſaid *Let it be*, and it was ſo, Gen. 1. Hebr. 11. 3. Pſal. 33. 6. (all recited before.)

The fifth *Principle.*

5. 5. That all things in their Creation were made good.

Gen. 1. 31. and 2. 1. *And God ſaw every thing that he had made, and behold it was very good, &c.*

The Uſes. The Uſes may be

1. For *Information*, The glory of the *LORD* ſhall endure for ever: *The LORD ſhall rejoyce in his works*, Pſal. 104. 31.

Six Uſes. 2. For *Inſtruction*: And ſo the Scrip-

For Information.

For Inſtruction.

Scripture teacheth us, by the Creation,

1. To fear him; and ſtand in awe of him, *Even all the Inhabitants of the Earth, who are the work of his Hands*, Pſalm. 33. 6. 7, 8. 1.

2. To ſtudy the knowledge of theſe works of his: remember them, contemplate of them, and praiſe his workmanſhip, and admire his glory; *that doth great things, and unſearchable; yea, and wonders without number*, Job. 9. 10, 11. 2.

Shall we not *ſing unto the Lord, as long as we live, &c.* Pſalm. 104. 33.

Seeing the Heavens declare the glory of God: And the firmament ſheweth his handy-work, Pſalm. 19. 1.

And the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternall power and God-head, Rom. 1. 20.

Let us remember that God gave a Sabbath of purpoſe to remember the Glory of God in the Creation.

3. To

3. 3. To obſerve the diſtinct glory of every Perſon; admire that Son by whom God made the Worlds, *Hebr.* 1. 2. *Col.* 1. 16.

And that *Spirit*, who ſitting upon that *Chaos*, firſt hatched it, *Gen.* 1. 2.

4. 4. To acknowledge Gods Soveraignty: let him take whom he will away, Who can ſay, What doeſt thou? *Job* 9. 12, 13.

5. 5. Upon all occaſions, and in all diſtreſſes, to ſeek to him for help, aſſiſtance and ſuccour, *Pſal.* 124. 8. and 134. 3. Yea, believing in him, though we ſee no hope in reſpect of outward means, *Rom.* 4. 18, 19, 20. *Hebr.* 11. 11. *Iſai.* 37. 16. And as this is true of all affliction and outward diſtreſſes, ſo it is true of all ſpirituall diſtreſſes, about the means or matter of holineſs: For God himſelf uſeth the word [*Create*] in both, to ſhew us that it is lawfull for that reaſon to reſt upon him, *Iſai.* 57. 19. *I create the fruit of the lipps, peace, peace*, and *Pſal.* 51. 10. *Create in me a clean heart, &c.* So it is applied to good works, *Eph.* 2. 10. And to our protection in *general*, *Iſai.* 4. 5. To ſhew, that if it were as difficult

difficult as to make Heaven and Earth at the firſt, yet *GOD* will do it.

6. To teach us compaſſion to the Creatures; we ſhould love the Work of his Hands, and not be cruell to to them or void of pitty. 6.

Uſes for Reproof.

Theſe Principles alſo may ſerve for reproof of wicked men:

1. For not fearing *GOD*, and not trembling before him, as *Jer.* 5. 22, 23. *Fear yee, not me ſaith the Lord? will yee not tremble at my preſence, who have placed the ſand for the bound of the Sea, by a perpetuall decree that it cannot paſs it, &c.*

2. For not regarding his Works, *Iſai.* 5. 12. *And the Harp and the Viole, the Tabret and Pipe, and Wine are in their feaſts: but they regard not the Work of the LORD, neither conſider the operation of his hands.*

3. For hardening themſelves in their ſins, notwithſtanding God's threatnings, *Job* 4. 13. with verſe 15. 16, 21.

And laſtly for Conſolation to all that put their truſt in him, *Pſal.* 116. 5, 6.

He can diſpoſe of all, ſince the Earth is the *Lords*, and all that is therein,

therein. Oh, What is man, that *GOD* ſhould be mindfull of him? and give him ſuch preheminence over the works of his hands! *Pſ.* 8. 4,5,6,7,8. Prov. 8. 31.

Thus much of the *Creation.*

CHAP. VI.

Of God's Providence.

Rom. 11. 36.

For of him, and through him, and to him, are all things: to whom be glory for ever, Amen.

7. Principles concerning Gods Providence.

THe Principles concerning God's *Providence* are,

1. 1. That God ſtill knows, and takes continuall notice of all things

Prov. 15. 3. *The eyes of the Lord are in every place, beholding the evill, and the good.*

Zach. 4. 10. *The Eyes of the LORD run to and fro through the whole Earth.*

Heb. 4. 13. *Neither is there any creature that is not manifeſt in his ſight: but*

but all things are naked and opened unto the eyes of him, with whom we have to do.

Pſal. 113. 6. *Who humbleth himſelf to behold the things that are in Heaven, and in the Earth.*

The ſecond *Principle.*

2. That God upholds, and governs, and diſpoſeth of the World, ſo as all things continue through him. 2.

Pſal. 116. 91. *They continue this day according to thine Ordinance, for all are thy ſervants.*

Joh. 5. 17. *But Jeſus anſwered them: My father worketh hitherto, and I work.*

Acts 17. 25, 28. *He giveth to all life and breath, and all things.*

Verſ. 28. *For in him we live, and moove, and have our being.*

Pſal. 104. 14, 21, 27, 28, 30. *He cauſeth the Graſs to grow for the Cattel, and Herb for the ſervice of man: that he may bring forth food out of the Earth.*

Verſ. 21. *The young Lions roar after their Prey, and ſeek their meat from God.*

Verſ. 27.

Verſ. 27. *Theſe wait all upon thee: that thou mayeſt give them their meat in due ſeaſon.*

Verſ. 28. *That thou giveſt them, they gather: Thou openeſt thine hand, they are filled with good.*

Verſ. 30. *Thou ſendeſt forth thy ſpirit they are created: and thou renewеſt the face of the earth.*

The third *Principle.*

3. That this Providence of God reacheth to all things; even the ſmalleſt things are governed, and upheld by God.

Rom. 11. 36. *For of him, and through him, and to him are all things: to whom be glory forever, Amen.*

Matth. 10. 29, 30. *Are not two ſparrows ſold for a farthing? and one of them ſhall not fall to the ground without your father.*

Verſ. 30. *But the very hairs of your head are all numbred.*

Pſal. 147. 8, 9, 16, 17, 18. *Who covereth the Heaven with Clouds, who preparеth rain for the Earth: who maketh graſs to grow upon the mountains.*

Verſ. 9. *He giveth to the beaſt his food: and to the young Ravens that cry.* Verſ. 16.

Verſ. 16. *He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes..*

Verſ. 17. *He caſteth forth his Ice like morſels: who can ſtand before his cold?*

Verſ. 18. *He ſendeth out his Word, and melteth them: he cauſeth his wind to blow, and the waters flow.*

The fourth *Principle.*

4. That of all Creatures, God hath moſt care, and reſpect of man. 4.

Prov. 8. 31. *Rejoycing in the habitable part of the earth: and my delights were with the ſons of men.*

Pſal. 8. 3,4. *What is man that thou art mindfull of him? Or the ſon of man that thou viſiteſt him?*

1 Cor. 9. 9, 10. *For it is written in the Law of Moſes, Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corn: doth God take care for Oxen?*

Verſ. 10. *Or ſaith he it altogether for our ſakes? for our ſakes no doubt this is written: that he which plougheth ſhould plough in hope; and that he which threſheth in hope, ſhould be partaker of his hope.*

The

The fifth *Principle.*

5. 5. That the good or evill which befalls man, is not without Gods Providence.

Amos. 3. 6. *Shall a Trumpet be blown in the City, and the people not be affraid? Shall there be evill in the City, and the Lord hath not done it?*

The sixth *Principle.*

6. 6. That he doth whatsoever pleaseth him in Heaven, and in Earth.

Psal. 115. 3. *But our God is in the Heavens: he hath done whatsoever he pleased.*

Jona. 1. 14. *For thou oh Lord hast done as it pleased thee.*

Eccles. 3. 14. *I know that whatsoever God doth, it shall be for ever: Nothing can be put to it, nor any thing taken from it, And God doth it that men should fear before him.*

The seaventh *Principle.*

7. 7. That Gods Dominion is everlasting.

Psal. 146. 10. *The LORD shall reign*

reign for ever, even thy God oh Zion, unto all generations: Praiſe yee the LORD.

The Uſes are The Uſes.

1. For *Information*, This is a glorious ſubject to meditate upon: and, if we ſearch into it diſtinctly, there are many things admirable in Gods Government. 1. For *Information.*

Firſt, *The Vicegerency of Chriſt his ſon.*

Heb. 1. 3. *Who being the brightneſs of his glory, and the expreſs Image of his Perſon, and upholding all things by the Word of his Power, when he had by himſelf purged our ſins, ſate down, &c.*

Secondly, *The Splendour of the means he uſeth*, even *Kings* on earth are his ſervants, *Prov.* 21. 1. *The Kings Heart is in the hand of the LORD, as the Rivers of Water: he turneth it whither ſoever he will.* Yea, *Angels* in Heaven: See the admirable glory of the Government of Angells in the World, as it is ſhaddowed out, *Ezek.* 1. 4. to 15.

3 ly, *The variety of means* he hath and

and can raiſe, even all the Armies in Heaven and Earth.

4. His working ſomtimes *without means*, Gen. 2.

5. His working *againſt means* ſomtimes, *Pſal.* 105. 12. to 16. The *Sun* muſt ſtand ſtill: Fire muſt not burn: The Sea muſt not drown, &c.

6. The *Extent of his Government*; What a work to order all things!

7. The Preſervation of all the ſorts of things, even by the Word of God: By ſucceſſion *perpetuating his Creation*; and ſupporting all things, providing daily for them.

8 The *deſtruction* he makes among the Creatures, *Pſal.* 104. 29. By Deluge, Fire, Sword, Peſtilence, tumbling down Monarchies, &c. *Pſal.*68. 1.

9. The *ordering the diſorders* of the World, turning ſin to good, as an *Apothecary* doth poyſon; and directing evill Inſtruments, wicked men to puniſh the wicked, or to correct the godly. To ſee how God looks one way, and they another; *Nebuchadnezzar* intends to ſatisfy his own Pride, Revenge, Ambition, Covetouſneſs: yet God guides it to another uſe, even to correct his people

people, which he ſheweth by burning his Rod, *Iſai.* 10. 5, 6. *Iſai.* 14. 5, 6. and 29. And God directs the evill actions of the wicked to a good end: ſo of the *Jews* in killing *Chriſt*, &c.

10. But eſpecially his *admirable diſpoſing* of all things, notwithſtanding the infinite multitude of all things in the World, which is ſhadowed in the wheels, *Ezek.* 1. 15. &c.

11. All this to be done *without labour*, or *vexation*: Say therefore, as Pſal. 104. 1, 24. *Bleſs the LORD, oh my ſoul, oh LORD my God thou art very great: Thou art cloathed with Honor and Majeſty.*

Verſ. 24. *Oh LORD, how manifold are thy works! in wiſdom haſt thou made them all: the Earth is full of thy riches.*

Pſal. 106. 2. *Who can utter the mighty acts of the Lord? who can ſhew forth all his praiſe?*

Verſ. 47. *Save us O LORD our God, and gather us from among the Heathen, to give thanks unto thy Holy name: and to triumph in thy praiſe, &c.*

Pſal. 107. 8. *Oh that men would praiſe*

praiſe the LORD *for his goodneſs: and for his wonderfull works to the Children of men.*

Verſ. 22. *And let them ſacrifice the ſacrifices of thanksgiving: and declare his works with rejoycing,* Pſal. 113. 2, 3, 4, 5.

2. *Uſe For Reproof.*

2. The ſecond Uſe is for reproof and Confutation.

1. Of ſuch Atheiſts as ſay, God doth not ſee, or not regard, *Pſal.* 94. 7. &c. *Yet they ſay, The* LORD *ſhall not ſee: neither ſhall the God of* Jacob *regard it,* Ezek. 9. 9. Zeph. 1. 12. Job. 22. 13, 14.

2. Of ſuch as acknowledge Chance or Fortune.

3. Of the diſcontentment that is in men with their condition: *David* calls himſelf *a Beaſt for this,* Pſal. 73. 22. *So fooliſh was I and ignorant: I was as a Beaſt before thee.*

4. Of the ſecurity of wicked men: If God govern, woe to them, *Pſal.* 139. 7, 8. *Whither ſhall I go from thy Spirit? Or whither ſhall I flye from thy preſence?*

Verſ. 8. *If I aſcend up into Heaven, Thou art there: If I make my bed in Hell, Behold, thou art there.*

Job. 9. 4, 5. *He is wiſe in heart, and*

and mighty in ſtrength: who hath hardned himſelf againſt him, and hath proſpered?

Verſ. 5. *Who removeth the mountains and they know not: who overturneth them in his Anger.*

Pſal. 107. 42. *The Righteous ſhall ſee it and rejoyce, and all Iniquity ſhall ſtop her mouth.*

Pſal. 146. 9. *The Lord preſerveth the ſtrangers, he relieveth the fatherleſs and widdow; But the way of the wicked he turneth upſide down.*

Thirdly, The doctrine of *God's Providence*, ſhould teach us divers Uſes. 3. 8. Uſes. For *Inſtruction.*

1. Take no thought what thou ſhalt eat, *&c.* thou art at Gods finding. 1.

Matth. 6. 31. *Therefore take no thought ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be cloathed? &c.*

Caſt thy care upon God: for he careth for thee, 1 *Pet.* 5. 7.

Pſal. 55. 22. *Caſt thy burthen upon the Lord, and he ſhall ſuſtein thee: he ſhall never ſuffer the Righteous to be moved.*

Say with *Abraham*, God will provide.

Hebr. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as you have: For he hath ſaid, I will never leave thee, nor forſake thee, &c.*

2. 2. Be patient in Adverſity, and ſhew it,

1. By reſtraining grief, and ſorrow in thy ſelf.

Pſal. 39. 9. *I was dumb, I opened not my mouth, becauſe thou didſt it.*

1 Sam. 3. 18. *And* Samuel *told him every whit, and hid nothing from him; And he ſaid, It is the* LORD: *let him do what ſeemeth him good.*

Prov. 3. 11, 12 *My ſon, deſpiſe not the chaſtening of the* LORD, *neither be weary of his correction.*

Affliction comes not out of the duſt, *Job.* 5. 6.

2. By not uſing ill means.

3. By not fearing the rage of any creature.

Luk. 12. 4, 5, 6, 7. *And I ſay unto you, my friends, Be not affraid of them that kill the body, and after that have no more that they can do, &c.*

Matth. 10. 28, 29, 30, 31. *Are not two ſparrows ſold for a farthing, and one of them ſhall not fall on the ground without your Father, &c?*

1. Pet.

1 Pet. 4. 19. *Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithfull Creator.*

Iſai. 51. 12. *Who art thou, that thou ſhouldeſt be afraid of a man that ſhall dye? &c.*

4. By ſeeking to God, though we ſee no means: for he hath a thouſand waies that we know not of.

3. Seek all good things at his hands, he hath the diſpoſing of all. 3.

4. Acknowledge all good things from him, *Pſal.* 147. And ſacrifice not to thine own Nets, *Habuk.* 1. 16. 4.

5. Truſt not in thine own Projects, nor in the means. 5.

Jer. 10. 23. *O LORD, I know that the way of man is not in himſelf. It is not in man that walketh, to direct his ſteps.*

Deut. 8. 3. *And he humbled thee, and ſuffered thee to hunger, and fed thee with* Manna, *which thou kneweſt not, neither did thy fathers know: That he might make thee know, That man doth not live by bread only, but by every word that proceedeth out of the*

mouth of the LORD *doth man live.*

Pſal. 127. 1, 2. *Except the* LORD *build the houſe, they labour in vain that build it: Except* LORD *keep the City, the watch-man waketh but in vain.*

Verſ. 2. *It is vain for you to riſe up early, to ſit up late, to eat the bread of Sorrows: for ſo he giveth his beloved ſleep.*

But commit thy way to God, and truſt upon him, *Pſal* 37.4.

Pray God to direct the work of thine hands.

Pſal. 90. 17. *And let the beauty of the* LORD *our God be upon us, and eſtabliſh thou the work of our hands upon us: yea, the work of our hands eſtabliſh thou it.*

6. 6. If God govern, do good and be alway aſſured, as

Pſal. 58. 11. *So that a man ſhall ſay, Verily there is a reward for the Righteous: verily he is a* GOD *that judgeth in the Earth.*

7. 7. Obſerve Gods works, keep a Catalogue of Experiments.

Pſal. 107. 43. *Who ſo is wiſe, and will obſerve thoſe things: even they ſhall underſtand the loving kindneſs of the* LORD.

And make known his Deeds, talk of

of his wondrous works: Remember the marvailous works he hath done.

Pſ.106.1, 2,5. *Praiſe yee the Lord, Oh give thanks unto the Lord, for he is good; for his mercy endureth forever*

Verſ.2. *Who can utter the mighty acts of the LORD? who can ſhew forth all his praiſe?* &c.

8. Shall we not ever be afraid of him, who ſo mightily governeth us? 8.

Eccl.3.11,14. *He hath made every thing beautifull in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end.*

Verſ. 14. *I know that whatſoever God doth, it ſhall be forever: nothing can be put to it, nor any thing taken from it: And God doth it, that men ſhould fear before him, &c.*

The fourth Uſe is for Conſolation to the godly; our Bones and Haires are numbred. 4. Uſe. For *Conſolation.*

Pſal. 34.20. *He keepeth all his bones not one of them is broken.*

Luk. 12. 6,7. *But even the very hairs of your head are all numbred: fear not therefore, ye are of more value then many ſparrows, &c.*

He knows our way, *Pſ.*1.6. *For the Lord knoweth the way of the righteous.*

Our Tears are in his bottle.

Pſal. 56. 8. *Thou telleſt my wandrings; put thou my tears into thy bottle: are they not in thy Book?*

He will not leave us nor forſake us.

Hebr. 13. 5. *Let your converſation be without Covetouſneſs, and be content with ſuch things as you have; For he hath ſaid, I will never leave thee, nor forſake thee.*

No good things wil he withhold.

Pſal. 84. 11. *For the LORD God is a Sun and ſhield: The LORD will give grace and glory: No good thing will he withhold from them that walk uprightly.*

Iſai. 49. 15, 16. *Can a woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.*

Verſ. 16. *Behold I have graven thee upon the palms of my hands, thy walls are continually before me.*

He that believeth ſhall not be aſhamed.

Thus of the *Providence of God* in general: As it concerns man in ſpeciall, It looks firſt upon the *State of Innocency.*

CHAP.

CHAP. VII.

Of mans firſt eſtate, viz. Of Innocency.

Eccleſ. 7. 29.

Loe, this only have I found, that God hath made man upright; but they have ſought out many inventions.

Two Principles concerning mans firſt eſtate.

THere are two *Principles* concerning mans Firſt eſtate,

1. God made man at the firſt after his own Image.

1.

Gen. 1. 26. *And God ſaid, Let us make man in our Image after our likeneſs: and let them have dominion over the Fiſh of the Sea, and over the Fowle of the Air, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth.*

1 Cor. 11. 7. *For a man indeed ought not to cover his head, foraſmuch as he is the Image and glory of God, &c.*

Col. 3. 10. *And have put on the new man, which is renewed in knowledge after the Image of him that created him.*

The ſecond *Principle.*

2. This Image of God chiefly conſiſted in knowledge, holineſs, and righteouſneſs.

Eccleſ. 7. 29. *Loe, this only have I found, that God hath made man upright, but they have ſought out many Inventions.*

Eph. 4. 24. *And that yee put on that new man, which after God is created in righteouſneſs and true holineſs.*

Note that I ſay *chiefly*, (as that which is a Principle:) for elſe man was created after the Image of God.

Firſt, In reſpect of his ſubſtance; and ſo Man is the Image, either of the

Man was after the Image of God three waies.

1. Being of God: or
2. Of the manner of his Beeing.

Firſt, of his Being, as he hath in him a ſpirit, a nature:

1. *Spiritual* incorporeal.
2. *Immortal.*
3. *Inviſible.*
4. *Intelligible.*

Secondly, Of the manner of his being: for as in man is one ſoul, and yet divers faculties, as cogitation, memory,

memory, will, &c. So is there in God one essence, and three persons.

Secondly, In respect of his eminency, excellency, and dominion above, and over all other creatures, resembling thus the Lordship of God the *Lord* of all. 2.

Gen. 1. 26. *Furthermore God said, Let us make man in our Image, after our likeness, and let them rule over the Fish of the Sea, and over the Fowles of the Heaven, and over the Beasts, and over all the Earth, and over every thing that creepeth and moveth on the Earth.*

Psal. 8. 6,7,8. *Thou hast made him to have dominion over the works of thine hands: Thou hast put all things under his feet, &c.*

For if the man be Gods Image for the Soveraignty he hath in the family, as 1 *Cor.* 11. 7. and the Magistrate for his superiority in the *Commonwealth*, Psal. 82. much more man in generall for dominion over all.

Thirdly, In respect of gifts; and so three waies. 3.

1. In respect of knowledge; for in the mind of man, there is hid a resemblance of Gods wisdom to know *God*, his will, and workes,

with the natures and properties of them.

2. In respect of originall Justice, which stood in the rectitude of his nature; the spirit subject to God, the soul to the spirit, the body to the soul, without any sin.

3. In respect of freedom of will.

There are four sorts of free-wills:

1. Only to good; so in good *Angels*, and the blessed.

2. Only to Evil; so in Divels and the wicked.

3. Partly to evil, and partly to good; so in the regenerate on earth.

4. So to good as it might be to evil; so in *Adam*, &c.

The power of his freedom was such, that he could do all things convenient to his estate; whether,

1. Works of nature, as eat, sleep, walk, rise, &c.

2. Works of policy; as govern his family, observe peace, &c.

Or Works religious:

1. Internall, to love, fear, and trust in God.

2. Externall, to teach, pray, sacrifice, &c.

The

The Uses follow. The Uses.

1. We should inform our selves of Gods marvellous love to man in his Creation; which appears not only in the time, for he made him last, whence he had provided all things made for him: 1. The speciall favour of God to man in his creation.

But in the place in *Paradise*,

And in the manner,

Both of making his body, He did not say, *Let it be*; but, as it were, framed all with his own hands; the man of the dust, the woman of the rib:

And of inspiring his soul, he breathed the breath of life into him.

Genes. 2. 7. *The Lord God made the man also of the dust of the ground, and breathed in his face breath of life, and the man was a living soul.*

He begat his soul as it were a divine spark or particle of God; therefore called the Father of spirits, *Hebr.* 12. 9. *Zach.* 12. 1. *Acts* 17. 28.

And in both he saith, *Let us make*; calling all the Trinity to the care and workmanship.

But especially that he should, as it were, be made like unto God himselfe,

ſelf, and therefore let us ſing, as Pſal. 8. 4. *What is man that thou thus mindeſt him, &c?*

2. We may hence be informed concerning true bleſſedneſs, wherein it conſiſts, *viz.* not in idleneſs, riches, luſt, pleaſure, ſports, &c. for none of all this was in Paradiſe, yet *Adam* happy perfectly, &c.

2. The ſecond Uſe is for inſtruction, and ſo it ſhould teach us divers Duties,

Duties.

1. to God. 1. Unto God; and ſo firſt we ſhould with all thankfulneſs affectionately acknowledge his love to man.

2. It ſhould inſtruct man earneſtly to ſtudy and endeavour

To *know God.*

To *Fear.*

To *reſemble Him.*

To *praiſe his Workmanſhip.*

For theſe were the ends of mans Creation, no other creatures could teach it; therefore God made man reaſonable. We do not anſwer the end of our Creation, if we make not God in ſome ſort viſible by our holineſs, and praiſe his workes, &c.

The

The ſecond Duty is to our ſelves, and ſo it ſhould teach us, 2. To our ſelves.

1. To care for the precious and immortall ſoul, that God hath breathed into us above all: as

Matth. 16.26. *For what ſhall it profit a man though he ſhould win the whole World, if he loſe his own ſoul? or what ſhall a man give for the recompence of his ſoul?*

What ſhould we dote on temporall things, when our ſouls are created to the poſſeſſion of eternall bleſſedneſs?

2. To be patient, and truſt upon God in diſtreſs.

Pſal. 22.11. *Be not far from me, becauſe trouble is near, for there is none to help me,* &c.

Pſal. 139. 14. *I will praiſe thee, for I am fearfully and wondrouſly made; marvellous are thy works, and my ſoul knoweth it well.*

3. To lament our fall.

4. To ſtudy our recovery: and we ſee hence what to ſeek, viz. *knowledge* and *goodneſs*.

5. To long for the time mentioned, *Pſal.* 17.15. *When we ſhall be ſatisfied with his Image.*

The third Duty is towards men. 3. To other men.

1. Wrong

1. Wrong not man: for he is God's Image.

Gen. 9. 6. *Who so sheddeth mans blood, by man shall his blood be shed: for in the Image of God hath he made man.*

2. Love one another, especially where this *Image* is repaired: for we are created to this end, that we should delight one in another.

3. The third Use is for reproof, of confutation and humiliation.

1. For our insensibleness, forgetfulness, and uncapableness of these considerations; especially for our want of lamentation, for the ruines in our nature.

2. For our horrible neglect of knowledge and goodness: without which man is more like a beast; yea, in respect of *sin*, like a *Divel*.

3. Of the *Papists* about pictures of God: Most dishonourably they would mend Gods draught by dumb pictures; yet God hath here given us a picture, his *Image*.

CHAP.

CHAP. VIII.

Of the fall of Man.

Eccles. 7. 29.

Only, lee, this have I found that God hath made man righteous: but they have sought many inventions.

THe misery of man in his estate of corruption must be considered two waies:

In the *cause* of it. 1.

And in the *parts* of it. 2.

The cause of it was the Fall of our first Parents: concerning which are these *Principles:* 3. Principles concerning the Fall of Man.

1. That our first Parents *Adam* and *Eve* fell, and lost speedily the happiness, in which they were created, as appears, *Gen.* 3. 7. &c. and thus they did lose 1.

God.

Paradise.

Gods Image.

And that they lost it speedily, appears, in that the Divel is called a *murderer from the beginning*, and the fault is presently related after the story

ſtory of his innocency in the Creation.

2. 2. That this loſs befell them only for their own grievous ſin, *Gen.* 3.

Rom. 5, 12. *Wherefore as by one man ſin entred into the World, and death by ſin: and ſo death went over all men, foraſmuch as all men have ſinned.*

Eccleſ. 7. 29. as before.

3. 3. That by their ſin we are all *defiled*, and *deprived of the glory of God*, Rom. 5. 12. as before 18, 19. *Likewiſe then as by the offence of one, the fault came on all men to condemnation; ſo by the righteouſneſs of one, the benefit abounded toward all men unto juſtification of life.*

Verſ. 19 *For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous.*

The Uſes follow.

The Uſes of theſe wofull Principles, may be firſt for Information: and ſo we ſhould ſtudy to ſatisfy, and ſettle our hearts more at large concerning two things.

The one is the grievouſneſs of the firſt offence.

The

The other is the *Juſtice* of God in deriving the loſs to us.

For the firſt, there be many things may aſſure us, that the ſin of our firſt Parents was a moſt grievous ſin, for it admitteth fearfull aggravations; as,

1. That they durſt venture all their happineſs about ſo ſmall an advantage to them. If we think it was a ſmall offence to eat an apple; think withall it was a deſperate wickedneſs to venture eternal life for the poſſeſſion of an Apple.

2. This was Gods firſt commandment that he gave them, and to neglect God ſo ſoon in a thing wherein they might ſo eaſily have obeyed, muſt needs appear to be deſperate wickedneſs.

3. This ſin was committed, when they had no inward concupiſcence to tempt them, nor that proneneſs of nature, that is in man now to ſin.

4. They offended, when God had abundantly provided for them, they wanted nothing that was good for them.

5. They herein violated the whole Law, becauſe they broke the agree-

ments

ments which were made between God and them: according to that of *James*,

James 2. 10. *For whosoever shall keep the whole Law, and yet faileth in one point, he is guilty of all.*

6. Because it was a sacramentall Fruit: to cast bread to dogs is no great offence; but to cast consecrated bread to dogs, is a grievous sin.

7. This sin was accompanied with divers monstrous sins.

First, Horrible doubting of Gods truth.

Secondly, Compacting with Gods utter enemy, and so making *Apostasie* from *GOD* to the *Divel*.

Thirdly, Consent to the blasphemies of the Divel, when he spake enviously, and scoffingly at God.

Fourthly, Affectation of Divinity.

Fiftly, A retchless dis-regard of what should become of his posterity, through his ventrous course: with many other sins.

2. For the second, God was just in deriving this loss to their Posterity: for *Adam* was the *common* root of all mankind, and we were in his loyns, as

as *Levi* was in *Abraham's*, when he payed Tithes. And are not Traitors puniſhed in their Children? The Act of a Burgeſs in the Parliament is the act of the Countrey.

But yet at leaſt godly men ſhould not beget ungodly children. *Object.*

They beget children, *as men*, not *as godly men*; I mean, they derive ſuch a nature as they have, which is corrupt after calling; though they be juſtified perfectly, yet they are ſanctified but in part: The father that was circumciſed did beget a child that was uncircumciſed; and take the cleaneſt Corn in the World and ſow it, and it brings forth Chaff in the ear with the Corn. *Anſw.*

Thus much for *Information.*

The doctrine of the Fall may ſerve alſo for Inſtruction:

and ſo both in { generall. particular.

In generall it ſhould teach us four things:

Firſt, To take heed to the fountains of all *Apoſtaſie*. There were three things occaſioned mightily the Fall of our firſt Parents. 1. 3. Occaſions of Apoſtaſie.

The firſt was, a rebellious deſire to be, what *God* would not have them to be.

The

The ſecond, Unthankfulneſs: all the pleaſures of *Paradiſe* will not pleaſe them, if they be croſſed in ſome one thing, though never ſo little.

Thirdly, The liberty they took to add or detract from Gods Word: they added the word *touch*, and they detracted when they ſaid, *leſt yee die*: And theſe three ſins are, and ever wil be cauſes of *Apoſtacy*; if they be not prevented.

2. Secondly, Let us here be warned, while we live, to keep out of the company of ſuch as fall away from the truth, as the Divel did: for all *Apoſtates* are like the Divel; they will not be quiet till they make others fall away with them.

3. Thirdly, We ſhould hence for ever be warned to look to our ſelves, and make Conſcience even of leſſer *ſins*: We ſee here what the eating of an *Apple* did, which the moſt men would fain think was but a ſmall matter; And the rather, becauſe monſtrous ſins may be committed about a ſmall offence in it ſelf: Think of the man that gathered ſticks on the *Sabbath* day,

and

and of the case of *Ananias* and *Saphira*.

Fourthly, We must get on our Armour, and make all the provision we can against the Divel. We see here, how he thirsts after the ruine of man; and if he prevailed so over *Adam*, how much more easily may he prevaile over us? and if he could deceive by the means of a *Serpent* there; how much more now, when he speaketh to us by *Men* like our selves? Yea, then we saw a proof of it: For how quickly was *Adam* enticed, when the *Divel* spake to him in the mouth of *Eve* his Wife?

And we may here observe the *Divels method*, in tempting, and the degrees of tentation. For there was

1. The suggestion it self.
2. The obscuring of the thoughts about the eminency of *God*, and the excellency of the Image received of him.
3. An impression of forgetfulnesse in the memory, not distinctly remembering what was before done, or commanded of God.

5. Degrees of the Divels tentation.

4. The

4. The tickling of ambition, affecting to be more then they were.

5. Truſt given to the flatteries and baits of the Divel, and a contracted familiarity with him, with inclination of the will and affection to the prohibited Fruit.

Thus much in *general.*

4. Sorts of men warned. In *particular*, four ſorts muſt be warned:

1. Firſt, Women ſhould here be much humbled, and for ever be miſtruſtfull of their *Counſels*, and carriag's for *Satan* knows how to make uſe of them ſtill.

2. Secondly, Men muſt take heed of the whiſperings, and entiſing advice of women.

3. Thirdly, The weak muſt carefully look to themſelves, that *Satan* imploy not them as inſtruments of tentations; and they ſhould learn not to be ſo violent in things they are not fully grounded in.

4. Fourthly, The ſtrong muſt take heed, leſt they fall: If *Adam* fell in *Paradiſe*, they are in more danger now in the World: neither may they truſt in their own gifts, but learn to place all their truſt in God. As any

are

are more godly, ſo they muſt know they ſhall be more aſſaulted.

Thus, for *Inſtruction.*

This doctrine of the Fall hath matter in it of extream Humiliation, in that eternall ſhame lies upon our Nature, by this vile offence, both in reſpect of the extremity of our loſs, and the fearfull diſpleaſure of God.

Laſtly, It may comfort the godly to think of their eſtate by *Chriſt*, having received the aſſurance of a better condition, than ever they could have had in *Adam*; and the rather, becauſe they are now confirmed as the *Angels* of Heaven, that they can never fall from the happineſs they have in *Chriſt.*

CHAP.

CHAP. IX.

Of Sin.

Rom. 5. 12.

Wherefore, as by one man Sin entred into the World, and death by Sin: and ſo death paſſed upon all men for that all have ſinned.

HItherto of the cauſe of our miſery.

The Parts follow, *viz.*

1. *Sin.*
2. *Puniſhment.*

4. Principles concerning Sin.

The *Principles* concerning ſin are four.

1. First, That all men have ſinned.

Pſal. 14. 1, 2, 3. *They are corrupt, they have done abominable workes, there is none that doth good.*

Verſ. 2. *The LORD looked down from Heaven upon the Children of men, to ſee if there were any that did underſtand and ſeek God.*

Verſ. 3. *They are all gone aſide, they are altogether become filthy: there is none that doeth good, no not one.*

Prov. 20. 9. *Who can ſay, I have made*

made my heart clean, I am pure from my ſins.

1 Kings. 8. 46. *There is no man that ſinneth not, &c.*

Rom. 3. 9. *What then? Are we better then they? No, in no wiſe, For we have before prooved both Jews and Gentiles, that they are all under ſin.*

Eccleſ. 7. 20. *For there is not a juſt man upon earth, that doth good, and ſinneth not.* Rom. 7. 18

Jam. 3. 2. *In many things we offend all.*

1 Joh. 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.*

The ſecond *Principle.*

2. That the nature of man is ſtained with ſin, from the Birth. 2. Principle.

Job. 14. 4. *Who can bring a clean thing out of an unclean? Not one.*

Job. 15. 14. *What is man that he ſhould be clean? and he which is born of a woman, that he ſhould be righteous?*

Pſal. 51. 5. *Behold I was ſhapen in iniquity: and in ſin did my mother conceive me.*

The third *Principle.*

3. Principle. 3. That this Infection hath overſpread the whole nature of man, hence called the Old man.

14. Foul blemiſhes in every mans nature. For explication of this Principle, We muſt conſider that the nature of man is fourteen waies tainted: For there is in man, by nature,

1. 1. Extream darkneſs, ſightleſneſs, eſpecially in the knowledge of God and happineſs.

Col. 1. 13. *Who hath delivered us from the power of darkneſs.*

1 Cor. 2. 14. *But the naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him; Neither can he know them, becauſe they are ſpiritually diſcerned.*

2. 2. Inſenſibleneſs and unutterable hardneſs of heart.

Eph. 4. 18. *Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart, &c.*

3. 3. Impotency, and extream diſability to deliver our own ſouls, or break off our ſins.

Iſai. 44. 20. *He feedeth of aſhes: a deceived heart hath turned him aſide,*

that

that he cannot deliver his ſoul, nor ſay, Is there not a lie in my right hand?

4. Enmity to that which is good.

Rom. 8 7. *Becauſe the carnall mind is Enmity againſt God.*

Rom. 7. 23. *But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin which is in my members.*

5. Impurity, foulneſs, filthineſs all over. 5.

Tit. 1. 15. *Unto them that are defiled and unbelieving is nothing pure, but even their mind and conſcience is defiled.*

Pſal. 14. 3. *They are all gone aſide, they are altogether become filthy: there is none that doth good, no not one.*

6. Abundance of falſe Principles. 6.

7. Proneneſs to all ſorts of Evill. 7.

Rom. 7. 14, 21. *For we know that the Law is ſpirituall: but I am carnal, ſold under ſin.*

Verſ. 21. *I find then a Law, that when I would do good, evil is preſent with me, &c.*

Concupiſcence.

8. Want of all righteouſneſs, de- 8.

fects of the love, fear, joy, &c. in God: So of mercy, &c.

Pſal. 14. 3. *They are all gone aſide, they are all together become filthy: there is none that doth good, no not one, &c.*

Rom. 3. 10. *As it is written, There is none righteous, no not one.*

9. 9. The members are naturally the ſervants of ſin: So the ſenſes.

Rom. 6. 13, 16, &c. *Neither yield ye your members as Inſtruments of unrighteouſneſs unto ſin, &c.*

Verſ. 16. *Know you not, That to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs, &c.*

10. 10. A ſervile will; a will that apprehends no liberty but in ſinning. *Rom.* 7. 14.

11. 11. A naturall aptneſs to be ſcandalized, ſo as Chriſt himſelf is an offence, a *rock of offence*, 1 Cor. 8. 7. 1 Pet. 2. 8.

12. 12. A naturall ſavouring and reliſhing of the things of Satan.

Eph. 2. 2. *Wherein in time paſt yee walked according to the courſe of this World, according to the Prince of the power of the Ayr, the Spirit that now worketh in the children of diſobedience.*

This

This hath been ever ſince the firſt Tentation in Paradiſe.

13. Corruption of memory. 13.
Forgetting good.
Retaining evil.

14. A naturall diſunion one from another, luſts of diſagreement, ſhunning all hearty Communion with others through diſlike, and ſelf-love. 14.

Jam. 4. 1. *From whence come wars and fightings among you? Come they not hence, even of your luſts that war in your members?*

Theſe things prove that we have all vile natures, that there is not one of a good nature in the World, by nature.

The fourth *Principle.*

4. That beſides theſe ſins that ſtick faſt upon our natures, every man is guilty of horrible and many vile actuall ſins. 4. Principle.

Pſ. 14. 1, 2, 3. *They are corrupt, they have done abominable works, &c.*

Job 15. 15, 16. *Behold, he putteth no truſt in his Saints: yea, the heavens are not clean in his ſight.*

Verſ. 16. *How much more abominable and filthy is man, who drinketh iniquity like water?*

Rom. 3. 12. *They are all gone out of the way, &c.*

Such as are

1. A World of Evill thoughts, Gen. 6. *God saw that the wickedneſs of man was great in the Earth, and that every imagination of the thoughts of his heart was only evill continually.*

Atheiſticall thoughts, } Innumerable.
Impure thoughts, }
Vain thoughts, }

Errors in all parts of Religion.

2. Vile affections; *Impatiency, Luſt, Anger, Envy, Suſpition, Malice, Worldly fear, Truſt, Joy, Love, &c.*

3. Vile words; bitter, idle, falſe, flattering, ſlandering, proud, deceitfull, filthy, ſcornfull, cenſuring words.

4. Abominable works, *Pſal.* 14. 1, 3. as in many places before.

Againſt God's Worſhip in all the parts.

Againſt the *Sabbath.*

In our particular and generall calling.

At home, and abroad.

Secret, and open.

Of Omiſſion, and commiſſion.

Of Ignorance, and of knowledge.

Sudden, and of cuſtom.

In company, and out of company.

Hypo-

Hypocriſy, Pride, Security,
Unbelief, Impatiency, &c.
In Proſperity, Adverſity, &c.
Partaking with others ſins.
Our own righteouſneſſes, as

Iſai. 64. 6. *Our Righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our Iniquities like the wind have taken us a way.*

Beſides perſonall faults, as Drunkenneſs, Uſury, Swearing, Whoredom, &c. Works of the fleſh.

Gal. 5. 19, 20. *Now the works of the fleſh are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, &c.*

The Uſes of theſe Principles are four fold.

First, For *Information*, and that in nine things: For hereby we may know, 9. Uſes. Of *Information.*

1. That there can be no Juſtification by our works.

Rom. 3. 20. *Therefore by the deeds of the Law, ſhall no fleſh be juſtified in his ſight: for, by the Law is the knowledge of Sin.*

Pſal. 130. 3. *If thou LORD, ſhouldeſt mark iniquities, Oh Lord, who ſhall ſtand!*

For every mouth muſt be ſtopped, and all the World be guilty before God.

2. That the cauſe of all *Gods* diſregard of us, and the miſeries that befall us, is in our ſelves.

How can we murmur at our croſſes, if we look upon our ſins? There is mercy in the greateſt *Judgment*. For, it is his mercy, that we are not conſumed.

Lam. 3. 22. *It is of the LORDS mercies that we are not conſumed, becauſe his compaſſions fail not, &c.*

If *Adam's* one ſin deſerved it, what do all theſe in us?

3. That it will never go well with the wicked, though God forbear for a long time.

Eccleſ. 8. 11, 13. *Becauſe ſentence againſt an evill work is not executed ſpeedily: Therefore the heart of the Sons of men, is fully ſet in them to do evil.*

Verſ. 13. *But it ſhall not be well with the wicked, neither ſhall he prolong his daies which are as a ſhadow, becauſe he feareth not before God.*

4. That no man hath cauſe to brag of his good nature, there are ſo many ſprings of ſin within us.

5. That

5. That the things that defile a man, are from within, in himſelf, It is not any outward deformity, ill cloaths, naturall foulneſs, &c. Matth. 15. 18

6. That a little repentance will not ſerve the turn.

7. That there is difference between the wicked, and the Godly in ſinning.

8. Concerning God's Providence in the death of Infants: we kill young Snakes and Adders, becauſe they will ſting, as well as the old, becauſe they have ſtung.

9. Say not, God is the cauſe of our ruine: nor is it thy chance or ill-luck, or only the Devill that brought thee into this or that miſchief: it is thine own ill nature.

Secondly, For *Humiliation.*

Firſt, To the Godly in two reſpects: both becauſe they find ſo many of their old corruptions, having received ſuch graces, and mercies from God: & alſo, becauſe they yet are the means of conveyance of Originall ſin to their children.

Secondly, To ſuch wicked men as live in open ſins, yet repent not. Why doth their hearts carry them away? *Job.*15.12.14.

Have the workers of Iniquity no knowledge? Are they guilty of so many Treasons, and fallen into the hands of a righteous Judge, and yet secure?

Psal. 82. 5. *They know not, neither will they understand, they walk in darkness: all the foundations of the Earth are out of course.*

3. To civil honest men: for here they may learn, how vile their estate is, though God have restrained some evils in them: for

3. 7. Things make civil honest men miserable.

1 They want the Image of God.

2 They have an infected nature in all the former fourteen things.

3 There is in them a disability in the manner of all holy duties.

4 They partake of other mens sins many waies.

5 They are guilty of many Omissions.

6 They abound in inward sins, by which God is vexed: as

Gen 6. 5. *Every Imagination of the thoughts of his heart was only evil continually.*

And Satan by them can set up strong holds, 2 *Cor.* 10. 5.

7 They are guilty of many outward

ward evils againſt the leaſt Commandments.

The third Uſe is for *Inſtruction.*

And ſo ſtrong Chriſtians ſhould learn to admire and praiſe God.

1. That could be pacified: Oh! What is man that God ſhould here look upon ſuch a dunghill! 1.

2. That hath ſo vouchſafed to make us clean in part from ſuch filthineſs, taking away the body of ſins, and ſeaſoning the fountain, and drying it up.

Secondly, Weak *Chriſtians* ſhould never be at reſt, till they get aſſurance of their pardon in the bloud of *Jeſus Chriſt.* 2.

Thirdly, All the Godly.

1 Should ſtrive after the contrary holineſs, and to expreſs the reformation of their natures and lives. 3.

Epheſ. 4. 22. *Put off concerning the former Converſation, the old man, which is corrupt according to the deceitfull luſts, &c.*

And they ſhould walk humbly all their daies, becauſe of the many remainders of corruption: as

Rom.

Rom. 7. 15, 16. &c. *That which I do I allow not: for what I would that do I not, but what I hate that do I.*

And look to their Hearts,

Hebr. 3. 12. *Take heed brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.*

And looking to it, That *Sin raign not in your mortall body, &c.* Rom. 6. 12. *&c.*

And it ſhould work in all the Godly a wonderfull deſire of finall Redemption.

Rom. 7. 24. *Oh wetched man that I am: who ſhall deliver me from the body of this death?*

Pſal. 14. 7. *Oh that the ſalvation of Iſrael were come out of Sion! when the LORD bringeth back the captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.*

Oh how ſhould we deſire to get out of the World! ſeeing all ſo leprous, the *Plague-ſore* running upon every man, ſo as we are in danger to be infected in all places, and by all Perſons.

4. It ſhould work in wicked men a fervent deſire of remiſſion, and conſtant endeavour in the confeſ-

ſion

ſion of ſin, crying out daily with the Leper, *unclean, unclean.*

The laſt Uſe is for *Conſolation.* 4.

Firſt, To all men, for the Lord uſeth this as an Argument of pity and mercy.

Gen. 8. 21. *And the LORD ſmelled a ſweet ſavour, and the LORD ſaid in his heart, I will not again curſe the Ground any more for mans ſake, for the imagination of mans heart is evil from his youth: neither will I again ſmite any more every thing living, as I have done.*

Iſai. 48. 8, 9. *I knew that thou wouldeſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb.*

Verſ. 9. *For my names ſake will I defer mine anger, &c.*

2 Chron. 6. 35, 36. *Then hear thou from the Heavens their Prayer, and their Supplication, and maintain their cauſe.*

Verſ. 36. *If they ſin againſt thee, (for there is no man which ſinneth not) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a Land far off or near, &c.*

To

2. To the Godly; they ſhould admiringly rejoyce in their priveledge in the blood of Chriſt, and in the remiſſion of all their ſins.

CHAP. X.

Of the Puniſhment of Sin.

Rom. 5. 12.

Wherefore, as by one man ſin entred into the World, and death by ſin: and ſo death paſſed upon all men, for that all have ſinned.

HItherto of the Principles concerning *Sin*: Now concerning the *Puniſhment* of *Sin*, followeth this Principle, *viz.*

That all men in their naturall eſtate are extreamly miſerable, in reſpect of the puniſhment unto which they are liable for their ſins.

Nahum. 1. 2, 3, 6. *God is jealous, and the LORD revengeth, and is furious, The LORD will take vengeance on his Adverſaries, and he reſerveth wrath for his enemies.*

Verſ. 3. *The LORD is ſlow to anger, and great in Power, and will not at all acquit the wicked: the LORD hath*

hath his way in the whirlewind, and in the ſtorm, and the clouds are the duſt of his feet.

Verſ. 6. *Who can ſtand before his Indignation? and who can abide in the fierceneſs of his anger? His fury is powred out like fire, and the rocks are thrown down by him, &c.*

Rom. 5. 12.

Job. 10. 17. *Thou reneweſt thy witneſſes againſt me, and encreaſeſt thine Indignation upon me: changes and war are againſt me.*

Job. 31. 3. *Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of Iniquity?*

2 Theſ. 1. 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

Epheſ. 2. 2, 3. *Wherein in time paſt yee walked according to the courſe of this world, according to the Prince of the power of the Air, the ſpirit that now worketh in the children of Diſobedience.* ——— *And were by nature Children of wrath, even as others.*

That this Principle may be explicated, I will reckon up the ſeverall ſorts of puniſhments, which have been inflicted for mans ſin.

1. The

17. Sorts of puniſhments inflicted on Man for his Sin.

1. *The loſs of Paradiſe*; from which we are all exiled, ſo as we live as baniſhed men while we are in this World.

Gen. 3, 24. *So he drove out the man: and he placed at the Eaſt of the Garden of* Eden *Cherubims, and a flaming Sword, which turned every way, to keep the way of the tree of life.*

2. *The curſe of the Creatures*: The creatures are ſubject to vanity, and ſubdued unto Bondage, under which they groan for mans ſin.

Rom. 8. 20, 21. *For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope, &c.*

The earth was curſed for our ſakes.

Gen. 3. 17, 18. *Curſed is the ground for thy ſake: In ſorrow ſhalt thou eat of it all the daies of thy life.*

Verſ. 18. *Thorns alſo and Thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.*

3. An impure and painfull Birth.

Gen. 3. 16. *Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception; In ſorrow thou ſhalt bring forth children: and thy deſire ſhall be to thy Husband, and he ſhall rule over thee.*

4. The

4. The diſpleaſure of God and his fearfull anger conceived againſt us.

Joh. 3. 36. *He that believeth not the ſon ſhall not ſee life: but the wrath of God abideth on him.*

Nahum. 3. 6. *And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing ſtock.*

5. A privation of that admirable knowledge of God, and the nature of the creatures, unto which we were created; ſo as we are all for horrible Ignorance almoſt like the beaſts, in compariſon of what once we might have had.

Prov. 30. 2. *Surely I am more brutiſh then any man, and have not the underſtanding of a man.*

And this light is wanting both to the mind, and the Conſcience.

6. *Bondage to Satan*, who hath naturally ſtrong holds in every mans heart, and ſuch ſpirituall poſſeſſion, that having men in his ſnare, he leadeth them at his pleaſure and worketh effectually both in them, and by them.

Eph. 2. 2. *Wherein in time paſt ye walked according to the courſe of this world, according to the Prince of the power of the Aire, the ſpirit that*

that now worketh in the children of diſobedience.

2 Tim. 2. 26. *And that they may recover themſelves out of the ſnare of the Divel, who are taken captive by him at his will.*

2 Cor. 10. 5. *Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.*

7. *Spirituall Death*; which comprehendeth in it the loſs of Communion with God (the life of our lives), and all the joyes of his favour and preſence, together with the obduration of our hearts, which are become as a ſtone within us; ſo as we are altogether inſenſible of the things that concern our everlaſting happineſs.

Epheſ. 2. 1. *And you hath he quickned, who were dead in treſpaſſes and ſins.*

Epheſ. 4. 18. *Having the underſtanding darkned, being alienated from the life of God, through the Ignorance that is in them, becauſe of the blindneſs of their heart.*

Ezek. 36. 26. *I will take away the ſtony*

ſtony heart out of your fleſh, and I will give you an heart of fleſh.

8. Miſerable Bodies, Our bodies are become miſerable, both in reſpect of deformity, and in reſpect of imbecillity; as alſo in reſpect of the many pains befalls them, both from labor, and from diſeaſes of all ſorts.

Gen. 3. 19. *In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground: for out of it waſt thou taken, for duſt thou art, and unto duſt ſhalt thou return, &c.*

Deut. 28. 21, 22. *The LORD ſhall make the peſtilence cleave unto thee, untill he have conſumed thee from off the Land, whither thou goeſt to poſſeſs it.*

Verſ. 22. *The LORD ſhall ſmite thee with a conſumption, and with a feaver, and with an inflammation, and with an extream burning, and with the ſword, and with the blaſting, and with mildew: And they ſhall purſue thee untill thou periſh, &c.*

9. *Judgments* in our outward eſtates, in temporall things by Wars, Famine, Fire, Earthquakes, Inundations, Ignominy, Poverty, and ſuch like of many ſorts.

Deut.

Deut. 28. 16, 17, 18. *Curſed ſhalt thou be in the City, and curſed ſhalt thou be in the field.*

Verſ. 17. *Curſed ſhall be thy basket, and thy ſtore.*

Verſ. 18. *Curſed ſhall be thy fruit of thy Body, and the fruit of thy Land, the encreaſe of thy Kine, and the flocks of thy Sheep.*

Verſ. 19. *Curſed ſhalt thou be when thou comeſt in, and curſed ſhalt thou be when thou goeſt out, &c.*

10. *The reſtaining* of good things from us, even bleſſings of all ſorts; and that ſometimes when they are by the free mercy of God beſtowed on others.

Iſai. 59. 2. *But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you that he will not hear.*

Job. 31. 2. *For what portion of God is there from above? and what inheritance of the Almighty from on high?*

Acts. 17. 30. *And the Times of this Ignorance God winked at, but now commandeth all men every where to repent.*

Jer. 5. 25. *Your Iniquities have turned away theſe things, and your ſins have withholden good things from you.*

11. The

11. The curſing of bleſſings; when God blaſts the good guifts he beſtowed, or ſuffers proſperity to become a ſnare, or trap, or ruine unto man.

Mal. 2. 2. *I will curſe your bleſſings.*

Jer. 12. 13. *They have ſown Wheat, but ſhall reap Thorns: They have put themſelves to pain, but ſhall not profit: And they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the* LORD.

Pſal. 69. 22. *Let their Table become a ſnare before them: and that which ſhould have been for their welfare, let it become a trap.*

Prov. 1. 26. *I will alſo laugh at your calamity, I will mock when your fear cometh, &c.*

12. Scourging of ſin with ſin, which is one of the moſt grievous Judgments; when God leaves a man ſo, as he ſuffers him to fall into flagitious courſes, and to commit ſin with greedineſs; or delivers man up to a reprobate mind.

Rom. 1. 26, 28. *For this cauſe God gave them up unto vile affections: For even their women did change the naturall uſe into that which is againſt nature.* V. 28. *And even as they did not like to retain God in their knowledge God gave*

them

them over to a reprobate mind, to do thoſe things which are not convenient.

13. Helliſh terrrors, which wound the ſoul with inſupportable Torments; many times God ſoftening the heart to feel inward ſmart, or ſuffering Satan to torment the ſoul with unſpeakable fears and horrors.

Hebr. 10. 27. ——*but a certain looking for of Judgment, and fiery indignation, which ſhall devour the Adverſaries.*

Iſai. 33. 14. *The Sinners in Zion are affraid, fearfulneſs hath ſurpriſed the Hypocrites; who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings?*

Iſai. 65. 13, 14. *Therefore thus ſaith the Lord GOD: Behold, my ſervant ſhall eat, but yee ſhall be hungry: behold, my ſervants ſhall drink, but yee ſhall be thirſty: behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed.*

Verſ. 14. *Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howle for vexation of ſpirit.*

14. *Fear of Death*, which in ſome meaſure

meaſure is in all, though the former be not; every man being in that reſpect like a Priſoner that is condemned, and looks every day when he ſhall go to Execution.

Hebr. 2. 15. ——*he might deliver them, who through fear of death were all their life time ſubject to bondage.*

15. A terrible generall *Judgment*: When all mens ſins ſhall be ript up before the whole World to their eternall ſhame; and an order given for an unavoidable execution of the ſentence.

Acts. 17. 31. *He hath appointed a day in the which he will judge the World in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance, &c.*

16. A miſerable departure and loſs of life, the ſoul and body being rent aſunder, and both loſing for ever all the pleaſures, or felicities of this life.

Rom. 5. 12. *Wherefore, as by one man ſin entred into the World, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned. &c.*

Rom. 6. 23. *For the wages of ſin is death.*

17. Laſt-

17. Lastly, Eternall Pain; Now this eternall misery is lamentable, if we consider either the degrees of it, or the place, or the continuance.

The degrees of damnation are,

First, They have no Communion with God, nor participation in any of the blessings of God.

2 Thes. 1. 9. *Who shall be punished with everlasting destruction from the presence of the Lord: and from the glory of his power: &c.*

Secondly, They are united to the Divel, with whom they have an eternall fearfull fellowship.

Matth. 25. 41. *Then shall he say also unto them on his left hand, Depart from me ye cursed, into everlasting fire, prepared for the Divel and his Angels.*

Thirdly, They endure an unspeakable confusion, and most bitter ignominy, upon the consideration of the discovery of their many shamefull offences.

Fourthly, They are inwardly affected with incredible horror, and torment of Conscience, arising from the sence of Gods Anger for their sins.

Isai. 30.

Iſai. 30. 33. *For* Tophet *is ordained of old: yea for the King it is prepared, he hath made it deep and large: The pile thereof is fire, and much wood, The breath of the* LORD *like a ſtream of brimſtone, doth kindle it.*

Rom. 2, 8, 9. *But unto them that are contentious, and do not obey the Truth; but obey unrighteouſneſſe, indignation, and wrath: Tribulation and Anguiſh upon every ſoul of man that doth evill; of the Jew firſt, and alſo of the Gentile.*

5. The bodies of the damned ſhall ſuffer unexpreſſible Torments; which is ſet out in Scripture, by their lying in fire and brimſtone, *Iſai.* 30. 33. as before.

Luke 16. 23. *And in Hell he lift up his eyes being in Torments, and ſeeth* Abraham *afar off, and* Lazarus *in his boſom.*

Revel. 21. *But the Fearfull and Unbelieving, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters; and all Lyars, ſhall have their part in the Lake that burneth with fire and brimſtone: which is the ſecond death.*

Matth. 25. 41. *Then ſhall he ſay*

also unto them on his left hand: Depart from me ye cursed into everlasting fire, prepared for the Divel, and his Angels.

This misery is encreased by the fearfulness of the place, where it is to be suffered; to which in divers Scriptures, divers names are given, to intimate the horror of it, as, Hell, the Pit, the great Deep, bottomless Gulf, *Prison, Darkness, utter-darkness*, and many other terrible Titles.

Matth. 22. 13. *Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into utter darkness, There shall be weeping and gnashing of teeth.*

Revel. 20. 1. *And I saw an Angel com down from Heaven, having the key of the bottomless Pit, and a great Chain in his hand, &c.*

And all this the more miserable, because it shall be both eternall, and without intermission or ease.

Revel. 14. 11. *And the smoak of their Torment ascendeth up for ever and ever. And they have no rest day nor night, &c.*

Now follow the Uses.

The Use may be first for singular reproof

reproof, of the marvellous ſecurity of multitudes of people, that can live quietly in ſo miſerable a condition; Were not man ſunk deep into rebellion, and beſotted with unſpeakable ſenſeleſneſs, one would think it were impoſſible for him to eat or ſleep, or ever to hold up his head. If we heard a ſtory of the one half of theſe diſtreſſes that were befallen another man, and did lay our hearts to it, to think tenderly of it, we could not but wonder, that that man could ſo forget his own ſafety, as to neglect any means for his own releaſe: But this very obſervation ſhews two things, *viz.* that men are guilty of vile *Atheiſm*, and *Unbelief*, and of incredible *Apathy*, or inſenſibleneſs. Oh! that men would but think of theſe particulars, and ponder them ſeriouſly! But alas, a deceived heart hath ſeduced them, that they cannot ſay, Here is my perdition, If I repent not. And this reproof is aggravated againſt ſome men in this, that they are angry at any that ſhew them their danger, as we ſee by experience of men, that live in groſs ſins: yet, let the curſes due to thoſe ſins be applied to them,

how do they rage? how are they like the very Horse and Mule, and much worse?

Secondly, here is matter of instruction, and that first to wicked men; that (if it be possible) they would awake from this heavie sleep in *sin*, and learn to live righteously. Those *judgements* may warn all men every where to repent: and seeing they they are thus undone by the first *Adam*, to seek release from this dreadfull misery by the second *Adam*. There is no condemnation to them that are in *Christ Jesus*: and there can be no accesse to *Christ*, without Repentance from dead works, and Faith in him. Oh, how were men sure to be freed by *Christ*, if they were once weary and heavie laden! There is a full propitiation for all *sin* in Him: He hath born all that curse of the Law; onely if any man will be in *Christ*, he must a new *Creature*.

Eph. 5. 14.
1 Cor. 15.
Act. 17. 31.
Rom. 5. 12. &c. and 8. 1.
Matth. 11. 29.
1 John 2. 1.
Gal. 3. 13.
2 Cor. 5. 17

This may instruct the godly, and so,

1. The weak *Christian* should labour by all means to be established in the Faith. As *Christ* hath freed him from all these miseries (as curses)

curses); so, Faith may free him from the fear of them; and to this end he should earnestly and constantly pray, that *God would make him worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the work of faith with power*, 2 Thes. 1. 11, 12.

2. All Christians should forcibly compell upon themselves a carefull practice of six duties.

1. All ages should admire the *exceeding riches of the tender kindnesse and mercy of God*, and *the great love wherewith he hath loved us*, that hath forgiven us so great a debt, and freed us from so unspeakeable confusion, *Eph.* 2. 47.

2. We should often look upon *Christ*, who hath born all the malediction of the Law for us. And that, both to move us to compassion, and mourning for our sins, that so pierced him, *Zach.* 12. 10. And also to *settle our selves against the fear of any of these miseries*, seeing *Christ* hath fully payed our debts, and suffered the uttermost in our rooms: and further, if we did often set before us that marvellous passion of our *Lord*

and *Saviour*, it might raviſh our hearts to a greater love towards him, and deſire to be with him to give him eternall thanks.

3. Have we eſcaped ſo much danger, which ſin brought us into? then let us for ever be warned, and go our wayes and *ſin no more*. Let us watch over our ſelves, that we be not bewitched by the deceitfulneſſe of ſin. For here we may learn, that God can make ſin extreamly bitter unto us: but eſpecially let us leave ſin, even becauſe God hath dealt ſo graciouſly with us.

4. It ſhould teach us with all compaſſion to pity others, with whom we converſe, that yet live in this miſery: we ſhould ſtrive with all effectualneſſe of perſwaſion, to draw them out of ſuch an eſtate, and uſe our uttermoſt *power* to pull them out of this fire, provoking them to holineſſe, and good works, and exhorting and rebuking them with all inſtance, that they may not periſh in ſo great condemnation, *Heb.* 10. 25.

5. It ſhould teach us to endure all ſorts of afflictions, that God ſhall pleaſe to try us withall; and that becauſe they are no way comparable unto

unto the punishments we are escaped from: and besides, God is pleased to cause them to work our good: They try and increase our Faith in *Christs* merits: they make us know our selves more throughly: they mollifie and soften our hearts: they tame our *flesh*: they scowre our gifts from rust: they wean us from the World, and excite the desire after, and care to provide for, the World to come.

6. It should teach us, with all gladnesse of heart to remember our miseries, as *waters that are past*, and *establish our* selves in a daily solace; especially *in the expectation* of the full *and finall deliverance* from all the remnants of distresse in the day of *Christ*, when God *shall be made marvellous in them that believe*, 2 *Thes.* 1. 10. And the more we should lift up our heads, upon whom the ends of the World are come, because the day of that Redemption draweth near. Let us ever say with *David*, Psalm 16. 6. *The lines are fallen upon me in pleasant places: Yea, I have a fair heritage*: and, *The Lord hath drawn us out of many waters*: Let us therefore love the Lord Psal. 22. 24. Psal. 18. 16.

dearly, and rejoyce alwayes in the *Lord*, Phil. 4. 4.

CHAP. XI.

The ſtate of Grace.

Eph. 1. 4.

As he hath choſen us in him, before the foundation of the world.

HItherto of the ſecond eſtate of man.

The third eſtate is *the eſtate of Grace*, which is three wayes to be conſidered:

Firſt, in reſpect of the meanes of the foundation of it.

Secondly, in reſpect of the ſubject of the poſſeſſion of it, which is the Church.

Thirdly, in reſpect of the degrees of application, and manifeſtation, which are two.

viz. { *Juſtification.* / *Sanctification.*

The means of foundation is twofold.

1. *Election in God.*
2. *Redemption in Chriſt.*

Concerning *Election*, there are theſe

theſe evident *Principles.*

Firſt, that there was a choice, and *Election* made by God, *Eph.* 1. 4. *As he hath choſen us in him before the foundation of the world.* 1.

Secondly, That this choice was before the foundation of the world. *Eph.* 1. 4. as immediately before, Rom. 9. 11. *For the Children being not yet born, neither having done any good or evill, that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth, &c.* 2.

3. That only ſome men are choſen, not all men. If all were taken, how could there be *Election?* Mat. 20. 16. *Many be called, but few choſen.* Matth. 22. 14. 3.

4. That the cauſe of our *Election* is the only free Grace of God, not our works, *Eph.* 1. 5. *Having predeſtinated us unto the Adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will: &c.* 4.

Rom 9 15 18. *For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.*

18. *Therefore hath he mercy, on whom he will have mercy; and whom he will, he hardeneth.*

The fifth *Principle.*

6. 5. That Gods Election is unchangeable, all the Elect ſhall be ſaved.

Rom. 8. 30. *Moreover, whom he did prædeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified,* &c.

Iſai 46. 10. *My Counſel ſhall ſtand, and I will do all my pleaſure.*

2 Tim. 2. 19. *Neverthelesſe, the foundation of God ſtandeth ſure, having this Seal; The LORD knoweth them that are his,* &c.

John 6. 37. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.*

Matth. 25. 34. *Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, Inherit the Kingdom prepared for you from the foundation of the world.*

The conſideration of this doctrine of man's *Election*, ſhould *teach us divers things.*

1. 1. Every one of us ſhould ſtudy this doctrine of our *Election*, and labor to make it ſure, ſeeing here lyeth the

the foundation of all Grace: Now one labor doth both, if we make our *Calling ſure*, we make our *Election* ſure; 2 *Pet.* 1.10. And we may be ſure our Calling is right, if we adde vertue to our faith, if we can find the gifts of Grace in our hearts; for this, I ſay, we muſt ſtudy the doctrine of the Signs.

We may know our *Election* by two ſorts of Signes: The one reſpects God: The other reſpects our ſelves. God declares his eternal choice by divers marks of it, and man proves himſelf to be an *Elect* of God by divers tokens of it.

God ſhews whom he hath choſen from everlaſting, 3 manner of ways.

1. By *Election* in time, when God ſeparates a man from the world unto himſelf, and his ſervice; It is a manifeſt ſign of Election, & ſhews an eternal choice. When God ſingles a man out from the multitude of carnal and careleſſe men, and inſpires him with an unchangeable reſolution, to devote himſelf to God: It is an evident declaration of Gods predeſtination to glory. God ſeparates a man from the world unto himſelf, when he makes him a-weary of wicked

ed and unprofitable ſociety; and takes away from him the taſte in earthly things, ſo as the love of the world is not in him; and ſanctifies him to his own uſe.

2. By the entertainment, God gives them in his houſe, and eſpecially by the efficacy of the Word, and principally by the life of the Promiſes: for God makes his Word a word of power, and the holy Ghoſt falls upon their hearts, and they at ſometimes feel a marvellous Aſſurance in hearing; and ſo much comfort, that they can receive the Word, though it be with much affliction, and rejoyce greatly in it; and the Word transforms them alſo to a conſtant deſire of Practice, and imitation of the godlineſſe of the Saints, 1 *Theſſ.* 1. 4, 5, 6.

Knowing brethren beloved your Election of God. For our Goſpel came not unto you in Word only, but alſo in Power, and in the holy Ghoſt; and in much aſſurance, as ye know what manner of men we were among you for your ſake.

And ye became followers of us, and of the Lord, having received the Word, in much affliction; with

joy

joy of the Holy Ghost.

Pſal. 65. 4. *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts: We ſhall be ſatisfyed with the goodneſſe of thy Houſe, even of thy Holy Temple.*

Rom 9. 8. 11. *That is, they which are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed.*

3. By the ſanctification of their afflictions, even by the many experiences of Gods love in afflictions, as when God comforts their hearts in the middeſt of diſtreſſe, when they come to him making their moan; And when he turns the croſſe to a bleſſing to them, making them more humble by it, exerciſing their gifts, purgeing out their ſin, &c. and at length giving gracious deliverance, cauſing all to work together for the beſt, ſo as, they themſelves being Judges, they can ſay, It was good for me that I was afflicted.

Rom.

Rom. 8. 28, 29. *And we know that all things work together for good, to them that love God, to them who are the Called, according to his purpose,* &c.

Psal. 119. In many places.

Now as God manifests his own choice, by these, and such like signs; So the godly make sure their own *Election* by divers marks of it, as generally by the sanctification of the Spirit, & belief of the truth, 2 *Thes.* 2. 13. *But we are bound to give thanks alway to God for you Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through Sanctification of the Spirit, and belief of the Truth.*

So, in particular.

1. By the vertues of Christ, which more or lesse in measure shine in them: Such as are, *Humility, Piety, Knowledge, Temperance, and contempt of the world; Patience in adversity,* and other excellent *saving graces* in them. 2 *Pet.* 1. 5, 6, 7, 10. 1 *Pet.* 2. 9. By their fruits you may know them. *Joh.* 15. 16.

Secondly, By the affections of Godlinesse, that are in them above all others, *Eph.* 1. 4. 1 *Joh.* 3. 14.

They

They approve themſelves to be elect by Love; that is, by their great affections to God, to the word of God, and to his Ordinances, and by their brotherly kindneſſe to the Godly; and this Love is the more eminent mark, when it laſts even in affliction, when no diſtreſſe makes us abate of our affection to God, or good things, or good men, *Rom.* 8. 28. 35.

3. By their *Prieſthood*: Gods Elect are *a Kingdom of Prieſts*; They offer God daily ſacrifice, they have the Spirit of prayer: and they daily mortify (the beaſt) their ſins upon the Altar of Chriſt crucified. So then, by their praying, and their mortification, Gods Elect may be evidently known. 1 *Pet.* 2. 9, 10.

4. Fourthly, they are uſually known by the oppoſition of the world: If they were of the world, the world would ſpare and love his own: but becauſe they are choſen out of the world, therefore the world hates them, and purſues them with reproaches, and indignations of all ſorts, *Joh.* 15. 18, 19. *If the world hate you, ye know that it hated me, before it hated you.*

19. *If ye were of the world, the world*

world would love his own: But because ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

2. If we find aſſurance of our *Election*, we ſhould with all thankfulneſſe acknowledge Gods goodneſſe to us, and the riches of his free Grace, as the Apoſtle teacheth us, *Epheſ.* 1. 3. & 2 *Theſ.* 2. 13. *But we are bound to give thanks alway to God for you Brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth*, and ſo reſt in this happineſſe, as our chief deſire to God, ſhould be ſtill to vouchſafe us his favour, to bleſſe us with the favour of his choſen, Pſal. 106. 4, 5. *Remember me, oh LORD, with the favour that thou beareſt unto thy people: oh viſit me with thy ſalvation.*

5. *That I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy nation, that I may glory with thine inheritance.*

And for ever ſtand and gaze at the marvellous riches of Gods grace, that ſuffered us not to periſh in the

the condemnation of the world.

3. Our Election ſhould work upon us a wonderful care of holineſſe of life. Are we elect? then how ſhould we confirm our ſelves in ſeparation from the world? Shall we ever love the world, and the things thereof, *who hear that God hath choſen us out of the world?* Yea, why *faſhion we our ſelves unto this world?* Rom. 12. 2. And, *Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.*

Deut. 14. 2. *For thou art an holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto himſelf, above all the Nations that are upon the earth.*

God hath choſen us, and called us with a holy Calling, and therefore we ſhould, as a people peculiar unto him, *be zealous of all good works,* and *ſhew forth the vertues of him that called us*, and walk before him with all deſire to pleaſe him, that hath thus *elected* us; we ſhould ever be ready to chooſe the Lord

to

to be our God, and to shew it by avouching him, and by walking in his wayes, as these Scriptures plentifully shew.

Deut. 7. 6, 7. *For thou art a holy people unto the* LORD *thy God: the* LORD *thy God hath chosen thee to be a special people unto himself, above al people that are upon the face of the earth.*

7. *The Lord did not set his love upon you, nor choose you, because ye were moe in number then any people, (for ye were the fewest of all people.)*

Deut. 26. 16, 17. *This day the* LORD *thy God hath commanded thee to do these Statutes and Judgements: Thou shalt therefore keep and do them with all thy heart, and with all thy soul.*

17. *Thou hast avouched the* LORD *this day to be thy God, and to walk in his wayes, and to keep his Statutes, and his Commandements, and his Judgements, and to hearken unto his voyce.*

Eph. 1. 4. *According as he hath chosen us in him, before the foundation of the world; that we should be holy, and without blame before him in love.*

1 Pet. 2. 9. 16. *But ye are a chosen Generation, a royall Priesthood, an holy Nation, a peculiar People, that ye*

should

ſhould ſhew forth the praiſes of him who hath called you out of darkneſſe, into his marvellous light.

16. *As free, and not uſing your liberty for a cloak of maliciouſneſſe, but as the ſervants of God.*

We ſhould give our names to God, as they that will ſubſcribe and devote themſelves only to the God of *Jacob*; Iſai. 44. 1. 5. *Yet hear now, O* Jacob *my ſervant, and* Iſrael *whom I have choſen.*

5. *One ſhall ſay, I am the* LORDS, *and another ſhall call himſelf by the name of* Jacob, *and another ſhall ſubſcribe with his hand unto the* LORD, *and ſir-name himſelf by the name of* Iſrael.

4. It ſhould teach us to imitate God, and chooſe the godly, as the perſons we would moſt obſerve, admire, love, defend, and live withall; John 15. 17. *Theſe things I command you, that ye love one another.* John 17. 26. *And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.* Yea, we ſhould not have the glorious Faith of Chriſt, in reſpect of perſons, to deſpiſe poor Chriſtians, and only reſpect

reſpect great men. *For God hath choſen the weak things of this world, to confound the mighty, and the poor he hath choſen to be made Heires of the Kingdom, and rich in Faith*: James 2. 6. 1 Cor. 1. 27. Yea we ſhould be content as the Apoſtle ſaith, *to ſuffer all things for the Elects ſake, ſeeing they are dear to God*, 2 Tim. 2. 10.

Laſtly, this doctrin of Election fills the hearts of all the godly with unſpeakable rejoycing: *Everlaſting joy ſhall be upon their heads, and ſorrow and ſighing, ſhall flee away*, Iſai. 35. And the rather, if they conſider the marvellous priviledges of their *Election*, and the wonderful happineſſe unto which they are choſen of God.

For if by the former ſigns thou know thy ſelf to be one of Gods *Elect*:

1. Firſt, Thou art ſure of thy ſalvation, and the glory of heaven, when thou dieſt, 2 *Theſ.* 2. 13, 14. *whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.*

2. The love of God to thee is unchangeable: God will never caſt off the people whom he hath choſen,

Rom.

Rom. 11. 2. *God hath not caſt away his people which he foreknew.*

3. Thou art ſure of gracious entertainment in Gods houſe, and ſweet communion with God whileſt thou liveſt, *Pſal.* 65. 4. *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts: We ſhall be ſatisfied with the goodneſſe of thy houſe, even of thy holy Temple.*

Iſai 65. 13,14. *Therefore thus ſaith the Lord God, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed.*

14. *Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.*

4. Thou ſhalt be ſure of protection againſt all adverſaries, that dare, or can riſe up againſt thee, *Iſai* 41. 10, 11,12,13. *Fear thou not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſſe.*

11. *Behold, all they that were incenſed againſt thee, ſhall be aſhamed and*

and confounded: They ſhall be as nothing, and they that ſtrive with thee ſhall periſh.

5. Fiftly, all thy afflictions ſhall be ſweetned unto thee, and work together for the beſt, *Rom.* 8. 28. *And we know that all things work together for good, to them that love God, to them who are the Called according to his purpoſe.*

6. In all thy ſuits to God, thou art ſure of audience, and compaſſionate reſpect, howſoever thou be neglected in the world: John 15.16. *Ye have not choſen me, but I have choſen you, and ordained you that you ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my name, he may give it you.*

7 Chriſt will graciouſly communicate to thee the ſecrets of God, and the myſteries of the Kingdome, uſing thee therein, as a moſt dear and carefull friend, *Jo.* 13. 15, 16.

8. Laſtly, All complaints brought unto God againſt thee, are ſure to be non-ſuited, and caſt out, ſo as nothing can be laid to thy charge, nothing can condemn thee; in as much as Chriſt hath paid all thy debts

debts, and ſitteth at the right hand of God, to make requeſt for thee, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of God Elect? It is God that juſtifieth, &c.*

CHAP. XII.

Of Chriſt.

Acts 4. 12.

Neither is there ſalvation in any other: For there is none other name under Heaven given among men, whereby we muſt be ſaved.

HItherto of *Election.*

The ſecond Fundamentall means of Grace is *Chriſt*; concerning whom, the *Principles* either reſpect

1. *His Perſon.*
or,
2. *His Offices.*

The Principles concerning his Perſon, look either

1. Upon his *Divine nature.*
2. Upon his *Humane.*

The *Principle* concerning his Divine Nature, is this:

That

That *Jesus Christ is very God.*

And that he is God, may be proved;

1. First by testimony of Scripture, Isai 9. 6. *For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*

John 1. 1. *In the beginning was the word, and the word was with God, and the Word was God.*

Rom. 9. 5. *Whose are the Fathers, and of whom as concerning the flesh Christ came; who is over all, God blessed for ever.*

1 Tim. 3. 16. *And without controversie, great is the mystery of Godliness: God was manifested in the flesh, justified in the Spirit,* &c.

1 John 5. 20. *And we know that the Son of God is com, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ; This is the true God, and eternal life.*

2. By the divine proprieties given unto him, as *Eternity.* John 1. 1. *John* 17. 5. Omnipotency. *Jo.* 3. 31. *Phil.* 4. 13. Saviour, King

of

of Kings, and the like.

3. By Divine works done by him, as *Creation*, Coloſ. 1. 16. Forgiveneſſe of ſinnes, *Matth.* 9. 2. Working of miracles, *John.* 10. 25. 37, 38.

4. By the divine Honour due unto him, as *Adoration*, Pſal. 72. 11. Hebr. 1. 6. 8. And believing in him.

5. By the Conqueſt the Goſpel hath made in the world, 1 *Tim.* 3. 16. and that not by any carnal power, *Zach.* 4. 6.

6. By the patient ſuffering of the Saints, *Revel.* 12. 11. And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death, &c.

But, why was it needful he ſhould be God? *Queſt.*

For two cauſes, chiefly: *Anſw.*

(1.) The one was, the greatneſſe of our evill, which no creature could take off us, *viz.*

1. The grievouſneſſe of our ſins.
2. The immenſe and intolerable weight of Gods anger.
3. The Empire of death.
4. The Tyranny of the divell.

(2.) The other was the greatneſſe

of our God, which none but God could restore, *viz.*

1. An obedience to justify many.

2. The Image of God, 1 *Cor.* 1. 30. *Colos.* 3. 10.

Uses.

If our Saviour be the Son of God, yea, God himself, that holds it no robbery to be equal with God:

1. Then it may first serve for humiliation, and so

1. To the world, in which this glorious Light hath risen, and yet their darkness comprehended it not; *Joh.* 1. 5. 10.

2. To the very godly, because they are not so affected, as may become this marvellous glory of the Son of God; It should much abase us, that we have not thoughts and affections to take that notice of this Sun of righteousness as we should, so gloriously in the Gospel shining among us. We do not receive him, and conceive of him as this doctrin teacheth us; how often hath he come among his own, and his own received him not? *Joh.* 1. 11.

2. For *Instruction*, and so it should work in us,

1. *Illumi-*

1. *Illumination*, to see the greatness of the mystery of godliness, that tells us of God manifested in the flesh, 1 *Tim.* 3. 16. Our eyes should in this point receive sight, and clearing. This doctrine should shine in our hearts, as the Sun in the Firmament; we should never rest informing our selves herein, and praying for discerning, till (after much neglect and unbelief past) we could say with *Thomas*, *My Lord, and my God*, *John* 20. 28. *Matth.* 16. 16. This is the *Rock upon which the Church is built.*

2. The estimation of his sufferings for us; This blood of the New Testament was, *the blood of God. Acts* 20. 28.

3. The celebration of his praises; Is he *God over all?* Then let him *be blessed for evermore*, Rom. 9. 5. *Who is over all, God blessed for ever*, Amen.

4. The adoration of his Person, *when God brings forth the first begotten into the world, he saith, And let all the Angels of God worship him.* Heb. 1. 6.

5. Faith: This should make us believe in him, and relye upon the

ſufficiency of the Redemption in him; yea, we ſhould never reſt, till we know him, and that we are in him: For this is *eternall life.* John 1. 7. *The ſame came for a witneſs, to bear witneſſe of the light, that all men through him might believe.* 1 John 5. 20. *And we know that the Sonne of God is come, and hath given us an underſtanding, that we may know him that is true: And we are in him that is true, even in his Sonne Jeſus Chriſt. This is the true God, and eternall life.*

Thirdly, the conſideration of the Divinity of *Chriſt* ſhould wonderfully comfort us. And ſo it is uſed in divers Scriptures: For if he be God, then he is *full of Grace* to ſupply our wants, *Jo.* 1. 14. 16. He is infinite in *righteouſneſſe*, to juſtify us, *Iſai.* 9. 6. *Jer.* 23. 6. *The Government being on his ſhoulder*, he will ever be known to be *wonderfull*: As a *Counſellour* to direct us, as *a mighty God* to defend us; as *an everlaſting Father* to love us, and pity us, and ſpare us, and bear with our infirmities; as *a Prince of Peace*, to preſerve us in our reconciliation with God, and

and to fill us with Peace, that paſſeth all underſtanding.

And that we may not doubt of perſeverance,

The Prophet aſſures us, that *of the encreaſe of his Government and Peace, there ſhall be no end*: for he will order us, and eſtabliſh us henceforth, and for ever.

CHAP. XIII.

Of Chriſts Humanity.

Acts 4. 12.

Neither is there ſalvation in any other: For there is none other name under Heaven given among men, whereby we muſt be ſaved.

HItherto of the divine nature of *Chriſt*: There are four Principles concerning the Humane nature of *Chriſt*: one concerns the mater, the other three concern the manner.

The firſt, That the Sonne of God was incarnate, did aſſume the nature of man, and was a very man among us, *John* 1. 1. *In the beginning was the Word,*

and the Word was with God, and the Word was God. Verſe 14. *And the Word was made fleſh, and dwelt among us, (and we beheld his glory; the glory, as of the onely begotten Son of the Father) full of Grace, and Truth.*

Hebr. 2. 14. *Foraſmuch then, as the children are partakers of fleſh and blood; He alſo himſelf likewiſe took part of the ſame, That through death he might deſtroy him that had the power of death; that is, the Devill.*

Verſe 16. *For verily he took not on him the nature of Angels, but he took on him the ſeed of* Abraham.

The ſecond *Principle.*

2. That he was not conceived as other men, but by the holy Ghoſt, *Luke* 1. 35. *And the Angell anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall over-ſhadow thee: Therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God.*

Matth. 1. 20. *Fear not to take unto thee* Mary, *thy wife: for that which is conceived in her, is of the Holy Ghoſt.*

The

The third *Principle.* 3.

That he was born of a Virgin, Isai, 7. 14. *Therefore the Lord himself shall give you a sign; Behold, a* Virgin *shall conceive, and bear a Son, and shall call his Name* Immanuel.

Matth. 1. 18. *Now the Birth of Jesus Christ was on this wise: When as his Mother* Mary *was espoused to* Joseph (*before they came together*) *she was found with child of the Holy Ghost.*

Gen. 3. 15. *And I will put enmity between thee and the woman, and between thy seed, and her seed,* &c.

The fourth *Principle.* 4.

That his Humane nature did subsist in the Divine nature, and so both made but one person, *Col.* 2. 9. *For in him dwelleth all the fulnesse of the Godhead, bodily.*

Luke 1. 35. *And the Angell answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the most High, shall over-shadow thee: therefore also that Holy thing which shall be born of thee, shall be called the Son of God, &c.*

The uſes may be raiſed ſeverally from each of the *Principles*, and ſo, Firſt, the doctrine of the Incarnation of *Chriſt*, may ſerve

1. For information, and that both of the love of God, and of his wiſdome, which both ſhine in this work: *His love*, in that he ſent us a Saviour to take our nature: and *his wiſdome*, in that he ſent us his Son.

Queſtion But what need was there that *Chriſt* ſhould be incarnate, and take mans nature, rather then any other?

Anſwer. Firſt, that ſatisfaction might be made to God in the ſame nature that had offended.

2. Becauſe without effuſion of blood, there could be no remiſſion, *Heb.9.22.*

3. Becauſe a *Mediatour* ſhould be meet to deal between both parties: therefore he is *God*, for the buſineſſe with his Father; and *man*, for the buſineſſe with men.

4. That ſo he might have the right of the kinſman to redeem us, and ſo of Adoption, *Jer.32.8. Ruth 3.13.*

5. To aſſure our Reſurrection.

Queſtion But why was the ſecond Perſon in *Trinity* incarnate?

It

It was most convenient and comely it should be so. *Answer.*

1. By the Son was man made at the beginning: and therefore fitly by Him was he redeemed.

2. He most fitly repairs the Image of God in us, who was himself the Image of his Father.

3. He that was the Son of God, most conveniently makes us the Sons of God.

Secondly for Instruction, and so it should teach us; 2.

First, to acknowledge both natures in *Christ*; and know, it is of necessity to salvation, to confess his glory in both.

2. It should work upon us the impressions of humility. This is a matchless example of humility, that *He*, that was equall to the Father, should make himself so low, as to take upon him the form of a servant, &c. as it is urged, *Phil* 2. 6,7.

It were intolerable shame for us to mind our own things, or to stand upon our glory, and greatness. Oh, how should this make us easily deny our selves, if we could throughly think upon it!

Thirdly, it ſhould ſtirre us up wonderfully to deſire to come unto *Chriſt*, and to be made one with him, and to be like him. He drew near to us, when he took our nature, and ſhall not we draw near to him in imitation of his nature, and ſhew forth his vertues? He deſcended from heaven to us, and ſhall not we aſcend to heaven to him?

Fourthly, this may ſerve for great humiliation to all ſuch, as receive not the Son of God: Hath he taken our nature, and dwelt amongſt us, and ſaw we his glory, as the glory of the onely begotten Son of God: and are we yet ignorant of him? do we ye neglect to come unto him?

Laſtly, the Incarnation of *Chriſt*, is the very fountain of all our comfort. It is the Sun-ſhine of Religion; we ſhould rejoyce in it above all things. There ſhould be no godly man, but his heart ſhould leap within him upon the thoughts of this glorious grace of God: The *Angels* of heaven ſang in the Ayre, when they brought this tydings; and can we ſit deſolate in heart, to whom a Saviour is born, and for whom he was incarnate? *Luke* 2. 10. Chriſts

Incarna-

Incarnation is the moſt clear Looking-glaſſe, to ſhew forth the wiſdom, mercy, truth, and juſtice of God. This was a work far above the Creation of man: this doctrine is comfortable in the reſpect of the very honour done to the nature of man, in that God hath joyned man ſo nearly to himſelf; and it imports a wonderfull love, that *Chriſt* doth now unchangeably bear to man, being himſelf of the ſame nature: but eſpecially it ſhould ſwallow up all earthly diſcontentments, to conſider that God hath given him to us: and *Chriſt* is all this for our ſakes, Eſay 9.6. *For unto us a Child is born, and unto us a Son is given, &c.* How ſhould *Chriſt* onely be unto us inſtead of all things? The very peace we have by him ſhould inflame us: peace above us with God and the *Angels*: peace within us with our own conſciences: peace about us with all creatures, *Luke* 2.14. And eſpecially, it ſhould eſtabliſh us in the aſſurance of the accompliſhment of all that yet remains of our full Redemption: We need not doubt of his interceſſion, All our ſuits needs muſt ſpeed well; there ſits one at the right

right hand of God, that is our own flesh and blood; and we need not fear the last Judgement. It cannot but be well with us, if our own brother be our *Judge*: we should not be afraid in the mean time, in the evill day: He will succour us, he hath had experience of the frailty of our nature, and therefore hath a feeling of our infirmities, and will help us in all time of our need; *Heb.* 2. 18. *For in that he suffered, and was tempted, He is able to succour them that are tempted.*

Heb. 4. 15. *For we have not an High Priest, which cannot be touched with the feeling of our infirmities: but was in all things tempted in like sort, yet without sin.*

Yea, the very glory of *Christ* in heaven is by this means, ours. *Christ* is my portion, my flesh, and my blood: where my portion reigneth, there I believe, that I raign; where my flesh is glorified, there I think my self in glory; where my blood ruleth, there think I my self exalted.

And all this is the more comfortable, if we consider, that God had not respect of persons in this: which may appear by the manifestation of the

the Incarnation. It was revealed to Shepherds, and to the Wise men; the one poor, the other rich; the one learned, the other unlearned; the one *Gentiles*, the other *Jewes*; the one near, the other far off. This light appeared to *Anna* a Woman, as well as to *Simeon* that just man. And besides, note the wonderfull wisdom of God, in the manner of revealing *Christ: viz.* to every one according to his own estate. For to *Simeon* and *Anna*, as more spiritual persons, the Nativity was revealed by the instinct of the Spirit. To the *Shepherds* as ruder men, by the voyce and speech of *Angels*. To the *Priests* and *Scribes*, that searched Scripture, by an Oracle of the Scripture. To *Herod* a stranger, by the testimony of the Wise-men that were strangers. To the Wise-men, that were Students of *Astrologie*, by the rising of a new Starre.

CHAP.

CHAP. XIV.

Of the Conception of Christ.

THus much of the uſes of the Incarnation of *Chriſt*: the uſes of *his Conception* follow.

The doctrine of his Conception by the Holy Ghoſt, may ſerve

Firſt for information, and that in divers things.

1. Concerning the wonder of his Birth: here is a new birth given to the world, never ſuch a one before: he that is the *only Son in Heaven*, is by this means, *the only MAN on Earth* to be admired. When God was to be made viſible on earth, and to come to dwell amongſt men, a heavenly Temple is provided for him; the Holy Ghoſt builds him a Temple in the womb of a *Virgin*.

Queſtion 2. Concerning the freedome of *CHRIST* from Originall *ſin*, we might aſk, How could *Chriſt* be free from ſin, ſeeing he came of *Adam*, whoſe nature was infected in all his poſterity.

Now

Now this is answered in this Principle: for *Christ* came of *Adam*, but not by *Adam*, but by the Holy Ghost: The Holy Ghost miraculously formed *Christs* body of the substance of the *Virgin*, stopping the course of *Origiall sin*, and sanctifying it: *sin* comes into the World by propagation only. *Answer.*

3. Concerning the sufficiency of the sacrifice of *Christ*: It must needs be an admirable sacrifice, that is thus fitted from the Womb.

4. Concerning the superstition of the *Papists* about the Virgin *Mary*: for they attribute the purity of *Christs* nature to the holinesse of the *Virgin*, that she was without sinne; whereas it is evident, it is to be attributed to the Holy Ghost.

5. Concerning the possibility for *Christ* to be born of a *Virgin*: It is as easie for God to frame unto *Christ* a body in the Womb of a *Virgin*, as to make mans body at the first of the mire of the Earth.

Secondly, for *Instruction*, and so this *Conception* by the Holy Ghost, should teach us: 2.

First, to be wise to sobriety, in this mystery of the Incarnation of *Christ*,

Christ, a purer ſenſe, and a cleaner hearing, is called for here: the overſhadowing of the *Virgin* ſhewes, that we muſt bring faith to believe the myſtery, without further inquiring.

2. To deſire fervently the ſanctifying of our natures: that we as his members may be conformed unto him as our Head; and ſo we are, if *Christ* be conceived in our hearts by the Holy Ghoſt, as he was conceived in the Womb of the *Virgin*, *Gal.* 1. 6.

For conſolation: and ſo his conception is comfortable, eſpecially in two things:

Firſt, the holineſſe of his conception will juſtifie us from the unholineſſe of our conception, and quit us from the guilt & filth of original *ſin*.

Secondly, it may comfort us in the expectation of our perfect holineſs. He that was ſo careful to have his natural body fitted ſo exquiſitly, will not neglect his myſtical body the *Church*, but will love it, and waſh it, till it be without ſpot and wrinkle, and the rather becauſe it is bone of his bone, fleſh of his fleſh, *Epheſ.* 5. 25, 26.

And thus of the uſes of the Conception.

CHAP.

CHAP. XV.

Of Christ as born of a Virgin.

THirdly, in that our Saviour was born of a *Virgin*, it may ſerve,

Firſt for *Information*, and ſo,

1. Concerning the marvellous wiſdom of God in the manner of our ſalvation: By a Woman came *ſin* and death into the world: and loe here the ſeed of the Woman breaks the Serpent's head. The *Devil* got to be the *god* of the World, by beguiling a Woman. *Now* ſee how the *LORD* hath deviſed to deſtroy his Dominion, by One made of a Woman: they were both *Virgins* affianced to Husbands, but yet not known of Man.

Obj. But might ſome one ſay; This is beyond belief, that a *Virgin* ſhould bring forth, and yet remain a *Virgin*, having never known man: this ſeemeth to be incredible. *Object.*

Sol. If it had been a thing which had no reſemblance in nature: yet it had been nothing to believe the *Solution.*

power

power of the God of Nature: but yet there is instance of things born in Nature without generation. The *Bees* have young, and yet know not Marriage: The *Eastern-bird*, the *Phœnix*, is born, and new-born successively, and yet without parents: and shall we hold it beyond belief for God to do this great work upon him, that was to restore the World? *Christ* is like the flower, which hath the *Heaven* for Father, and the *Earth* for Mother.

Object. But, How can it become the greatness of the Son of God, to abase himself to lie in the womb of a *Virgin?*

Solution. The *Sun* in the firmament receives not infection from any place; nor can any thing, cast into the fire, stayn it: much lesse can the Son of *God* be polluted by being born of a Virgin.

Secondly, this may furnish us with an argument against *Transubstantiation.* The Scripture teacheth us to believe, that *Christ was made of a woman*, *Gal.* 4. 4. but not a word is there that he should be made of a piece of *bread.*

Secondly, hath God created this

new thing in the world, that a Woman ſhould compaſſe a Man? Why then do we go about? Why loſe we our labour? Why ſettle we not our hearts directly upon this *Jeſus*, who is aſſigned us thus wonderfully of God to be our way, our light, and our life? This very Doctrine was uſed long ſince, to rebuke mens extream diſtractions, and loſſe of time and labour in the way to the Kingdom of Heaven, *Jer.* 31. 21, 22.

Yea, this doctrine ought to be unto us Gods ſign, that he will deliver us certainly, and fulfil all his promiſes; and it extreamly threatens the unbelief of man, as the *Prophet Iſaiah* urged him in the dayes of *Ahaz*, *Iſaiah* 7. 14.

Thirdly, this ſhould kindle in us a vehement deſire to have God reveal his Son in us, and to have *Chriſt* born in our hearts. We think the *Virgin* bleſſed above women that *Chriſt* was conceived in her womb (which certainly is a great wonder) and we were bleſſed amongſt men and women, If the Lord *Jeſus* be conceived in our heart, and we keep our ſelves chaſte *Virgins* to him.

There

There have been four wayes of making man:

The one was to make Man, without either Man or Woman; ſo was *Adam* made.

The ſecond was to make Man, without a Woman; ſo was *Eve* made.

The third was to make Man, by both Man and Woman; and ſo we their poſterity are made.

The fourth way, was to make Man without Man, by Woman onely, and ſo was *Chriſt Man* made.

Now if we admire the firſt, ſecond, and fourth of theſe; Why ſhould we not alſo admire the creating of Man, without womb, even in the heart of a Man? Is it not a great wonder that the Son of God ſhould be formed in our breſt? And yet ſuch is the work of God in the *birth* of a *Chriſtian*; *Chriſt is* formed in them, *Gal.* 4. 19. *My little children, of whom I travel in birth again, until Chriſt be formed in you.*

CHAP.

CHAP. XVI.

Of the perſonal Union.

AND thus of the birth of *Chriſt* of a *Virgin*.

The perſonal Union may ſerve both for Information, and for Conſolation.

For Information, concerning the marvellous glory of *Chriſt*, eſpecially of the Exaltation of the humane Nature. Here is an Union ſingularly wonderful, and wonderfully ſingular. Nay, what ſay I, a *Union?* Why? there be ſo many Unions in *Chriſt*, that worthily all may be ſaid to be gathered together in one in him. There is a natural, perſonal, myſtical, and Sacramental *Union* in *Chriſt*.

The natural *Union*, is with the Father and the Holy *Ghoſt*, in one nature or eſſence.

The perſonal *Union*, is this of the Divine nature with the Humane in one perſon.

The myſtical *Union*, is of *Chriſt* with the Church in one body.

The

The Sacramental *Union* is of the body and blood of *Chriſt* with Bread and Wine in one Ordinance. This *Union* is not a Union of inhabitation, as God dwels in the Saints: nor of conſent only, as the faithful are one in the Father and the Son: Nor of *commixtion*, as Water and Wine are one: nor of combination, as two boords faſtned together are one: nor of compoſition, when of two things is made ſome third thing in one. But it is (I ſay) a perſonal *Union*, the humane nature of *Chriſt* being aſſumed into *Union* with the perſon of the Son of God.

From thence ariſeth:

1. 1. A ſpecial manner of ſubſiſting in the humane nature of *Chriſt*, differing from other men. For ſoul and body make a perſon in other men; but not ſo in *Chriſt*; for his ſoul and body are born up and ſubſiſt in his Divine nature. As the *Ivy* or Miſſeltoe grows without a root of its own, upon the body of another tree; ſo is it with the humane nature of *Chriſt*: As ſoul and body in us make one *Man*: ſo God and Man make one *Chriſt* in him.

2. 2. A communication of Proprieties;

ties; ſo as that which is proper to one nature, is attributed to the whole perſon: ſo the Son of GOD was crucified, and bought the Church with his blood, 1 *Corinth.* 2. 8. *Acts* 20. 28.

3. The collation of Gifts upon the humane nature, after an unſpeakable manner: In reſpect of which, the humane nature of *Chriſt* doth excell all Creatures, for Wiſdom, Goodneſſe, Holineſſe, Power, Majeſty, and Glory, in as much as the God-head dwels in him bodily, *Col.* 2. 9. and ſo the ſecond *Adam* doth far excell the firſt. 3.

It was needful *Chriſt* ſhould be God and Man in one Nature:

1. That ſo he might reconcile or make God and Man one again.

2. That ſo he might be a meet *Mediatour*, as being akin to both parties.

3. That he might pacifie God by his death, which he could neither feel as God, nor overcome as man.

4. That the works of Redemption done in the fleſh, might be ſufficient price for ſin, by which the infinite God was wronged.

Here is alſo *conſolation* in this Doctrine:

for hence ariſeth manifeſt reaſon of hope of pardon and peace with God; and beſide out of his fulneſſe we may now all receive grace, and a ſupply for all our wants. Here have we all the treaſures of Wiſdom and Grace in *Chriſt-man*: and he is now able to be a Fountain of more good to us, than ever the firſt *Adam* was of *evil.*

CHAP. XVII.

Of Chriſt as Mediator.

HItherto of *Principles* concerning the Perſon of *Chriſt*: his Office follows.

The *Principles* concerning his Office, conſider it either in the whole, or in the parts of it.

The whole Office of *Chriſt* is to be a Mediator, and ſo the *Principles* that concern the *Mediatourſhip* are five:

Firſt, that there is but one Mediatour between God and man, even *Jeſus Chriſt*, 1 Tim. 2. 5. *For there is one God, and one Mediator between God and man, the Man Chriſt Jeſus.*

Acts

Acts 4. 12. *Neither is there ſalvation in any other: for there is none other Name under Heaven given among men whereby we muſt be ſaved.*

Luke 2. 11. *Unto you is born this day in the City of* David, *a Saviour, which is Chriſt the Lord.* Becauſe there is none more merciful, *Hebr.* 2 17. Nor more able, *Hebr.* 7. 25.

2. That the cauſe of our ſalvation in his mediation, is not merit in man, but Grace in God and Chriſt, 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began.*

Titus, 3. 4, 5. *But after that the kindneſſe and love of God our Saviour towards man appeared:*

5. *Not by works of righteouſneſſe which we have done; but according to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt.*

Eph. 2. 8. *For by Grace are ye ſaved through faith: and that not of your ſelves: It is the gift of God.*

3. That this Mediation was from the beginning of the World,

and shall be to the end, *Hebr.* 13. 8. *Jesus Christ the same yesterday, and to day, and for ever.*

1 Pet. 1. 20. *Who verily was foreordained before the foundation of the world; but was manifest in these last times for you.*

Revel. 13. 8. —— *The Lamb slain from the foundation of the world.*

For in the knowledge, destination, and acceptation of God, the two Natures were accounted as united; And with him, the things done, and to be done, present and to come, are all one.

For Explication of this Principle, if we ask, When the Mediator was given, it must be answered three wayes.

1. If we respect Gods Decree, he was given before all Eternity, *Eph.* 1. 4. *According as he hath chosen us in him before the foundation of the world.*

2. If we respect the vertue and efficacy of his mediation, he was given when need was, from the beginning of the world, *Revel.* 13. 8. *Slain from the beginning of the world.*

3. If we respect his manifestation in the flesh, he was given in the fulness of Time: sixteen hundred years agon.

agon. *Galat.* 4. 4. *But when the fulneſſe of the time was come, God ſent his Son, made of a woman, made under the Law.*

1 Tim. 2. 6. *Who gave himſelf a Ranſom for all, to be teſtified in due time.*

4. That without the mediation of Chriſt no fleſh can be ſaved, *Acts* 4. 12. *Neither is there ſalvation in any other: For there is none other Name under Heaven given among men, whereby we muſt be ſaved.* 4.

Pſal. 143. 2. *And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.*

James 3. 2. *For in many things we offend all.*

5. That by the Mediator a new agreement or contract was made with God, *Jer.* 31. 33. *But this ſhall be the Covenant that I will make with the houſe of Iſrael; After thoſe dayes, ſaith the* LORD, *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.* 5.

Hebr. 8. 13. *In that he ſaith, A new Covenant, he hath made the*

first old. Now that which decayeth, and waxeth old, is ready to vanish away.

Rom. 3. 23. *For all have sinned, and come short of the glory of God.*

24. *Being justified freely by his Grace, through the redemption that is in Jesus Christ.*

Gal. 3. 21, 22. *Is the Law then against the promises of God? God forbid: for if there had been a Law given which could have given life, verily righteousnesse should have been by the Law.*

22. *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

For the Explication of this Principle, we must understand:

First, that the Scriptures make mention of three Covenants that God hath made,

1. 1. One general and terrene, with all Creatures about their preservation from an universal Deluge: Of this *Gen.* 9. But of this Covenant we have nothing to do here.

2. 2. A second was the Covenant called *the Covenant of Works*, This was made with all mankind in Paradise, and

and ſtands ſtill in force ſince the Fall, as men are in the ſtate of nature, the condition whereof on mans part is the Moral Law.

3. The third was the agreement made with man, by means of the *Mediator*. This was called, from the Fall to the dayes of *Abraham*, *The Promiſe*, as being contrived in theſe words of Promiſe, *Gen.* 3. 15. *I will put enmity between thee and the woman, and between thy ſeed, and her ſeed, It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*, &c. 3.

From *Abraham* to *Moſes*, it was called, *The Covenant*, Gen. 17. 7. *&c.* From *Moſes* to *Chriſt*, and ſo ſtill, *The Teſtament*; And as it ſtands in difference from *the Covenant of Works*, it may be called for all this time, *The Covenant of Grace*.

Secondly, That in this agreement with God by the *Mediator*, the *Mediator* did undertake for two things:

1. To pay all our debts, and ſatisfie Gods Juſtice, by a Price of infinite value, *Iſai.* 53. 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

6. *All we like sheep have gone astray: we have turned every one to his own way, and the LORD hath laid on him the iniquity of us all.*

Job 33. 24. *Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.*

1 Tim. 2. 6. *Who gave himself a ransom for all, to be testified in due time.*

2. To purchase and merit for us Gods favour and kingdom, by a most absolute and perfect obedience, *Eph.* 1. 6. *To the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved.*

Thirdly, we must understand wherein these Covenants agree, and wherein they disagree.

These Covenants agree in these two things. First, That they both were tendred to us by God. Secondly, That they both require a full and perfect righteousnesse, as the condition of eternal life.

They differ,

1. In the manner of knowing them. For the Law, or Covenant of works is known in some measure by Nature, *Rom.* 2. 15. *which shew the work of the Law written in their hearts, their conscience*

conſcience alſo bearing witneſſe, and their thoughts the mean while accuſing or elſe excuſing one another. But the Goſpel or Covenant of Grace is not known at all by nature: *It is a myſtery* Col. 1. 26. *The Myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his Saints.*

1 Cor. 2. 7. *But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordained before the world, unto our glory.*

2 Tim. 1. 10. *But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt.*

2. They differ in the miniſters of both: *Moſes* was the miniſter of the Law, but *Chriſt* of the Goſpel, *Joh.* 1. 17. *The Law was given by* Moſes; *but Grace and Truth came by Jeſus Chriſt.*

3. They differ in the means of attaining to the End common to both: The Law is a law of works, and requires doing, or elſe wil not give wages: but the Goſpel is a law of faith, requiring Believing in him that juſtifieth the wicked, *Rom.* 3. 21. *But now the righteouſneſſe of God without the Law is manifeſted, being witneſſed by the Law and the Prophets.*

Rom. 4. 5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousnesse.*

Rom. 10. 5. *But* Moses *describeth the righteousnesse which is of the Law, that the man which doth those things shall live by them,* &c.

Again, The Law requires perfect righteousnesse in our own persons; but the Gospel offers the righteousnesse of another to be received by faith, *Rom.* 8. 3, 4. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likenesse of sinful flesh, and for sin, condemned sin in the flesh*: 4. *that the righteousnesse of the Law might be fulfilled in us, &c.*

Rom. 5. 19. *For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous,* Rom, 10. 4. *For Christ is the end of the Law for righteousnesse to every one that believeth.*

The Law requires our debt every farthing. The Gospel publisheth the Acquittance of the Principal, by reason of the satisfaction of the Surety. The Law gives Heaven, as wages for

for our work done. The Gospel gives Heaven *gratis*.

4. They differ in effects or efficacy; The Law requires good works, but gives no power to do them, *Deut.* 29. 4. *Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.* But the Gospel gives the Spirit of God which worketh what he requireth.

Jer. 31 33. *But this shall be the Covenant that I will make with the house of* Israel: *After those dayes, saith the LORD, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

Ezek. 36. 27. *And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgements, and do them.*

2 Cor. 3. 9. *For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.*

The Law shews the disease, and the Gospel cures it, *Rom.* 7 6. *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the Letter.*

24. *Oh wretched man that I am, who shall deliver me from the body of this death?*

The knowledge of sin is by the Law; But that which heals us, is the tidings of Remission in *Jesus Christ.*

5. These two Covenants differ in the Persons to whom they belong: The Law is for the unrighteous, 1 *Tim.* 1.9. *Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly, and for sinners, for unholy and prophane,* &c. But the Gospel belongs to the poor and penitent, *Luke* 4.18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, He hath sent me to heal the broken-hearted, and to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised,* &c.

The Uses may be,

First for Consolation unto all the godly; And this comfort in their *Mediator,* and the new Covenant in him, may be the more distinctly formed in us, if we consider:

1. The priviledges and benefits we reap by this new Covenant.

2. The

2. The properties of the Covenant.

3. The Persons to whom it may belong. For the first: By means of the Mediator in this new Covenant, we receive many admirable prerogatives and blessings: as

1. The abrogation of the old Covenant.

Hebr. 8. 13 *In that he saith, A new Covenant, he hath made the first old: Now that which decayeth and waxeth old, is ready to vanish away.*

So as now we are not under the Law, but under Grace. *Rom* 6. 14. *For sin shall not have dominion over you: for ye are not under the Law, but under Grace,* &c.

2. Communion of Saints from all parts of the world: Men of all Nations coming in upon this new agreement, *Isai* 49. 6. *And he said, It is a light thing that thou shouldest be my servant to raise up the Tribes of* Jacob, *and to restore the preserved of* Israel: *I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the end of the earth.*

Matth. 8 11. *And I say unto you, that many shal come from the East and West, and shall sit down with* Abraham,

and

and Isaac, *and* Jacob, *in the Kingdom of Heaven. But*, &c.

3. Reconciliation with God, and the pardon of all sins, 2 *Cor.* 5. 19. *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.*

Jer. 31. 33, 34. *But this shall be the Covenant that I will make with the house of Israel, After those dayes, saith the* LORD, —— *I will be their God, and they shall be my people.*

34. —— *and I will forgive their iniquities, and I will remember their sin no more.*

Hebr. 9. 15. *And for this cause is he the Mediator of the new Testament, that by means of death, for the redemption of the Transgressions that were under the first Testament, they which are called might receive the promise of eternal Inheritance.*

The Mediator paying all our debts.

4. A righteousness answerable to that of the Law, wrought for us, and imputed to us, *Rom.* 8 4. *That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit.*

5. The

5. The Inhabitation of the Spirit of God taking posſeſsion of us to Gods uſe for ever, *Iſai.*59 21. *As for me, this is my Covenant with them, ſaith the* LORD, *My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the* LORD *from henceforth, and for ever.*

6. The Law of God put into our Hearts from the leaſt to the greateſt, *Jerem.* 31. 33. *But this ſhall be the Covenant that I will make with the houſe of* Iſrael: *After thoſe dayes ſaith the* LORD, *I will put my Law in their inward parts, and write it in their hearts, &c.*

7. A Covenant with all creatures, who muſt be at peace with us, and ſerviceable unto us, *Hoſea* 2. 18. 21, 22. *And in that day will I make a Covenant for them with the beaſts of the field, and with the fowls of the Ayre, and with the creeping things of the ground: and I will break the Bow and the Sword, and the Battle*

out

out of the Earth, and will make them to lye down safely.

21. *And it shall come to passe in that day, I will hear saith the* LORD, *I will hear the Heavens, and they shall hear the Earth.*

22. *And the Earth shall hear the corn and the wine, and the oyl; and they shall hear* Jesreel.

8. Gods Sanctuary in the midst of us, and his presence with us for ever. Ezek. 37. 26. *Moreover, I will make a Covenant with them of peace. It shall be an everlasting Covenant with them, and I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore.*

Verse 27. *My Tabernacle also shall be with them: Yea, I will be their God, and they shall be my people.*

9. The promise of an eternall Inheritance, *Hebr.* 9. 15. *And for this cause he is the Mediatour of the New Testament, that by means of death, for the Redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternall Inheritance, &c.*

The

The second part of the consolation may be raised from the consideration of the properties of the Covenant, which are, 2. The properties of the Covenant.

1. That it is free, and God stands not upon desert in us, *Isai* 55. 1,2,4. *Ho, every one that thirsteth, come ye to the waters, and he that hath no mony; Come ye, buy and eat; yea, come, buy wine and milk without mony, and without price.* 1.

2. *Wherefore do ye spend mony for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatnesse.*

4. *Behold, I have given him for a witnesse to the people, a Leader, and Commander to the people.*

A second property of the Covenant is, that it is unchangeable, and eternall. *Isai* 54. 10. *For the mountains shall depart, and the hills be removed, but my kindnesse shall not depart from thee; Neither shall the Covenant of my peace be removed, saith the LORD that hath mercy on thee.* 2.

And we may the rather be assured of this, if we consider:

1. The

1, The nature of God : *Mercy pleaſeth him*, and he is ſo deſirous of reconciliation, that He *beſeecheth men to be reconciled*, 2 Cor. 5. 19, 20 Hoſ. 2. 19.

2. *The Propitiation in Chriſt : God hath proclaimed it from heaven, that in him he is well pleaſed, and fully pacified.* Matth. 3. 17. &c.

And Chriſt is given for a Covenant of the people, *Iſai* 49 8.

3. That there is an act for it in the Counſell of God, from everlaſting, 2 *Cor.* 2. 1.

4. That God hath ſworn to keep his Covenant, *Heb.* 6. 8. and 7. 19, 20, 21, 22. *Iſai.* 4. 6, 7.

5. That it is confirmed by the death of the Teſtator, *Heb.* 9. 16. *Matth.* 26. 27.

6. Becauſe he ever liveth to make requeſt for us at the right hand of *God*, and is able perfectly to ſave thoſe that come unto him, *Heb.* 7. 5. and 3 17.

7. Becauſe the Law cannot diſannull it, *Gal.* 3. 17.

8. That we have Sacraments to confirm it, and ſeal to it : and if we can be perſwaded, that the Floud ſhall come to more, when we ſee the

the Rainbow; how much more ſhould the glorious Sacraments of the new Covenant, ſettle us in the aſſurance of the unchangeableneſſe of Gods will towards us?

9. That the Covenant is kept, not onely in the Word, which cannot be blotted, but alſo we have the keeping of it in our own hearts, *Rom.* 10 8.

10. That God is now long ſince known to the Church by the name of *Jehovah*, which notes both his conſtancy, and all-ſufficiency, *Exod.* 6. 3.

3. This is comfortable, if we conſider the perſons, that may be capable of the priviledges of this new Covenant. God ſtands not upon deſert, *Eſay* 55. 1. the Stranger and the Eunuches may be as well accepted here, as the ſons and daughters, if their hearts be ſincere with God, *Eſay* 56. 4,6. the abject Gentiles are not excluded, *Eſay* 49. 7. 3.

What ſhould I ſay? The whole world is is invited, and worlds of people may be reconciled to God, 2 *Cor.* 5. 19.

And as this is comfortable in all times; ſo there is comfort to be gathered out of it, in ſpeciall diſtreſſes, as

1. In

1. In the case of *sinne.*
2. In the case of *afflictions.*
3. In the case of *death.*

For the first; In the case of sin after Calling, it is a memorable place, 1 *John* 2. 1. *My little children, these things I write unto you, that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

For the second; In the case of affliction, there are many Scriptures that have recourse to this doctrine for comfort. If the godly be grieved and oppressed, and come unto God, and humble themselves, the *Lord* will remember his Covenant, and hear them: as *Exod.* 2. 24,25. and *Exod.* 6. 4, 5, 6. *Levit.* 26. 41, 42. &c.

The godly know in all afflictions, whom they have trusted, and ought to believe that he will keep that, which by Covenant is committed to him, 2 *Tim.* 1. 12. Christ hath Commission from God by vertue of this Covenant, to say to the prisoners, Go forth; and to them that are in darkness, Shew your selves, *Esa.* 49. 9, 10. For a small moment God may forsake, but with great mercy will he

he gather us: In a little wrath he may hide his face, but in everlasting kindness will he have mercy on us: For this is as the waters of *Noah*, &c. The mountains may depart; but his kindness, and the Covenant of his peace shall not depart, nor be removed, saith the Lord that hath mercy on us, *Esa.* 54. from the 7. to the 11.

For the third; In the case of death it is a known instance of *Job*, how he comforted himself in his Redeemer, in the midst of all his wonderfull distresses, that seemed to threaten his death (as it were) every moment, *Job* 19.25. *For I know that my Redeemer liveth, and he shall stand at the last on the earth.* 3.

Thus of the uses for Consolation: The Instructions follow, and may be cast into two sorts.

For the doctrine of the new Covenant in the *Mediatour*, may teach us both what to avoid, and what to do.

The consideration of these Principles, should teach us to shun two things:

1. The conceit of merit of our own works, and all boasting of any worthi-

neſſe in our ſelves. For this were to make the Promiſe of none effect, and the grace of this new Covenant void: it were to ſtand to the old Covenant, *Rom.* 4. 14. *For if they which are of the Law be the Heires, Faith is made void, and the Promiſe is made of none effect.*

Rom. 3. 27. *Where is then the rejoycing? it is excluded: by what Law? of works? nay, but by the Law of Faith.*

Rom. 20. 4. *For Christ is the end of the Law for righteouſneſſe unto every one that believeth, &c.*

2. The forgetfulneſſe of God: whatſoever befall us, we ſhould not forget God, nor deal wickedly in his Covenant, *Pſal.* 44. 17. *All this is come upon us, yet do we not forget thee, neither deal we falſely concerning thy Covenant.*

The duties we ſhould do, may be referred to two ſorts: for either they are ſuch as fit us for this new Covenant, or ſuch as we ſhould do, to walk worthy of it.

If we would have any comfort by the *Mediatour*, and this new Agreement with God:

1. 1. We muſt turn from our tranſgreſſions, elſe we have no Redeemer, *Eſa.* 59.

Eſa. 59. 20. *And the Redeemer ſhall come unto* Sion, *and unto them that turn from iniquities in Jacob, ſaith the Lord.*

We muſt be new creatures: all things in us may now be new, our old things may be paſſed and given over, 2 *Cor* 5. 17,18,19, &c.

Going and weeping we ſhould go, and ask for the way, *Jerem.*50 4.

Secondly, we muſt come to *Chriſt*, being weary, and laden, and receive Him, and lay hold upon him by Faith. This new Agreement is chiefly publiſhed for the obedience of Faith, *Rom.*16.26. *Rom.*3. 25. 2.

That we may walk worthy of this Covenant; we muſt look to divers things.

Firſt, we ſhould inflame our hearts to the love of the *Lord Jeſus*, and be ready to acknowledge his wonderfull love to us, that dedicated this Teſtament with his blood, *Heb.*9 16. *Eſa.*59 16 *&c.* 1.

Secondly, God ſhould be our portion for ever, *Pſalm* 73. 26. *My fleſh faileth, and my heart alſo: but God is the ſtrength of my heart, and my portion for ever.*

What now ſhould be our hope? our

our hope should even be in God, *Psalm* 39. 7. *And now, Lord, what wait I for? My hope is in thee.*

We should for all other things of this life confesse our selves to be strangers and pilgrims, and imbrace onely these new promises of a better happinesse, *Heb.* 11. 13.

3. Thirdly, we should never be ashamed of the testimony of the *Lord*, nor of this doctrin of the *Mediatour*, for all the *Papists* in the world; but partake willingly of all the afflictions may befall us for this glad tidings in the Gospel, 2 *Tim.* 1. 8. to the 13. But rather glory in our singular riches, which is *Christ* in us, *Col.* 1. 27.

4. Fourthly, we should strive to live like such as are now again confederates of God, and as may become the singular Prerogatives of our new estate. This is briefly comprehended in those few words, Walk before God, and be upright, *Gen.* 17. 1. *Esa.* 59. 17, 18, 19.

5. Fiftly, we should be in a speciall manner carefull, that the salt of the Covenant of God be not lacking, *Levit.* 2. 13. This is the salt of discretion, and of mortification: GODS confede-

confederates ſhould be a wiſe and humble people, *Mar.* 9. 50.

Sixtly, if ever we fall into diſtreſſes we muſt run to God, and urge him with his Covenant, and deprecate his diſpleaſure, *Jerem.* 14. 21. *Do not abhorre us for thy Names ſake, caſt not down the Throne of thy glory: Remember, and break not thy Covenant with us.* 6.

Seventhly, we ſhould for ever cleave unto God with full purpoſe of heart in a perpetual Covenant, never to be forgotten, *Jerem.* 50. 5. 7.

Eighthly, we ſhould learn of God, how to carry our ſelves in all agreements and Covenants with Men: We ſhould be eaſie to be reconciled, and keep our promiſes, though made with diſadvantage.

Miniſters alſo may learn from theſe *Principles*, how to divide the Word. The Law is to be preached to the unrighteous, and this new Covenant of Promiſe in *Chriſt*, to the penitent and humble ſoule, 1 *Tim.* 1. 9. *Luke* 4. 18. 8.

The laſt uſe may be for terrour unto all wicked men that live in the Church, and ſecurely ſin on without regard of reconciliation, or ſeeking

ing the benefits of this new Covenant. Who can expresse their misery, which receive aggravation from their neglect of this Grace offered? These are children of the bond-woman, *Galat.* 4. 4. Upon these, God will fearfully avenge the quarrell of his Covenant, *Levit.* 26. 25. *Esa.* 24. 5. *Jer.* 34. 18. *Ezek.* 20. 36, 37. Though they cry unto God, he will not know them, *Hos.* 8. 1, 2, 3. Their Covenant with Death and Hell shall be dissolved, *Esa.* 28. 15, 18. For they are all under the Curse, *Gal.* 3. 10. Yea, if the Lord proceed to take his staffe, even Beauty, and cut it asunder, and dissolve even his publike Covenant he hath made with the Nation; oh how then, beyond all hope of cure, would be their miserable condition! Or if he do not do that, yet, if he remove their candlestick, by taking the means from from them, How will these people (whole congregations that forget God) be turned into Hell, and all the multitudes of them!

CHAP.

CHAP. XVIII.

Of the Propheticall Office of Christ.

HItherto concerning the Principles, that look upon the Office of *Christ* in the whole.

The *Principles* that concern the parts of his Office, follow.

First, there are three sorts, or parts of the Offices of *Christ*.

1. *His Propheticall Office.*
2. *His Priestly Office.*
3. *His Regall Office.*

This division may be proved two waies:

1 By the degrees of mans misery: there are three degrees of mans misery. 1.

First, Ignorance of the evill into which he is plunged, and of the good he wants.

Secondly, *Ataxy* or disorder in all parts of his heart and life.

Thirdly, Guiltiness arising hereby: Now in the Offices of *Christ* is a threefold remedy.

1. His *Propheſie* heals ignorance.
2. His Kingdom takes away diſorder.
3. His Prieſthood aboliſheth guiltineſs.

2. 2. It may be proved by the parts of the typicall annointing in the old Teſtament. For by Oyl there was a threefold inauguration.

1. Of Prophets.
2. Of Prieſts.
3. Of Kings, which ſhadowed out by externall Oyl, the anointing of *Chriſt*.

Firſt, of the Propheticall office of *Chriſt*: where,

1. What it is.
2. The parts of it.
3. The manner of executing of it.

The *Propheſie* or *Propheticall* office of *Chriſt*, is that work of his, by which he inſtructs his Church concerning the will of God, eſpecially his ſecret *Counſell* about redeeming mankind.

The parts are two: Firſt, the externall promulgation of Doctrine. Secondly, the internall illumination of the heart, or the making of doctrine effectuall by the Spirit, renewing and inclining the mind and will of man.

The

The externall promulgation of doctrine hath three things in it:

1. The preaching of the Gospell, or the Doctrine concerning Gods grace, or redemption in Christ, *Isa.* 61.1.

2. The interpretation of the Law, according to the mind of the lawgiver, *Matth.*5.17 *&c.*

3. Prediction of things to come.

The manner of executing of this office, was

1. Mediately by *Patriarchs* and *Prophets* in the old Testament: and by *Apostles* and Ministers of the Gospell in the New Testament.

2. Immediately, and that either by his divine, or by both natures: By his divine Nature he instructed the *Patriarchs* and *Prophets*, in the old Testament, by *Visions*, *Oracles*, and *Dreams*. By both natures, by word of mouth in the New *Testament* he himself taught amongst men, 1 *Pet.* 3.19. and *Joh.*1.5.

The *Principles* concerning the *Propheticall Office* of *CHRIST* are,

1. That in *Christ* are all the treasures of Wisdom and Knowledge, *Colos.* 2.3. *In whom are hid all the treasures of Wisdom and Knowledge.*

2. That it is *Christ* only, that reveals the *truth* out of the *bosome* of his Father. *Matth.* 11. 27. *All things are given unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, but the Son, and he to whom the Son will reveal him.*

Joh. 1. 18. *No man hath seen God at any time; The only begotten Son, which is in the bosome of the Father, he hath declared him.*

Joh. 6. 68. *Then Simon Peter answered him, LORD, To who shall we go? Thou hast the words of eternall life.*

The third *Principle.*

That Christ hath himself taught Doctrine among men, *Heb.* 1. 2. *In these last daies, he hath spoken unto us by his Son.*

Isai. 61. 1. *The Spirit of the Lord God is upon me, because the LORD hath anointed me, to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty unto the captives, and the opening of the Prison, &c.*

The

The fourth *Principle.*

That he hath revealed the whole counſell of God, *Joh.* 15. 15. *All things that I have heard of my Father, I have made known unto you.*

Joh. 17. 8. *For I have given unto them the words which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, &c.*

Deut. 18. 18. *I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.*

The fifth *Principle.*

That the Miniſtery in the *Church*, is by Authority from *Chriſt*, Matth. 23. 34. *Behold I ſend unto you Prophets, and Wiſe men, and Scribes.*

Eph. 4. 11. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, &c.*

2 Cor. 5. 20. *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſts ſtead, be ye reconciled to God, &c.*

The sixth *Principle.*

That the whole efficacy of Doctrine, either recorded in Scriptures, or thence taught unto men, depends upon Christ.

2 Pet. 1. 20, 21. *Knowing this first, that no Propheſie of the Scripture is of any private Interpretation.*

Verſ. 21. *For the Propheſie came not in old time by the will of man: But holy men of God ſpake as they were moved by the Holy Ghoſt.*

1 Cor. 3. 6. *I have planted, Apollo watered, but God gave the encreaſe.*

The ſeventh *Principle.*

That the *Propheſie of Chriſt* belongs generally unto all Nations.

Iſai. 49 6. *And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the Tribes of Jacob, and to reſtore the preſerved of Iſrael; I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the Earth.*

Though eſpecially Chriſt was ſent unto the loſt ſheep of *Iſrael.*

Matth. 15. 24. *But he anſwered, and*

and said, I am not sent, but unto the lost sheep of the house of Israel.

Zach. 9. 10. *He shall speak peace unto the Heathen: and his dominion, shall be from Sea even to Sea, and from the river even to the ends of the earth.*

These *Principles* may serve,

First, for *Information*, and that in divers things:

1. We may hereby understand the reason why Christ is called the Messenger, the Angel of the Covenant, the Word, Wisdom, the Minister of Circumcision; Pastor, Doctor, Arch-Bishop, the Apostle of our Profession, &c. Namely, because of his Prophet-ship, and Ministery, in revealing Gods will to the Church. 1.

2. We may here take notice of the dignity of the Ministery; we all serve under *Christ*, and have our *Commissions* signed, and sealed by him. *Christ* himself was a Minister of the *Circumcision*, *Rom.* 15. 8. And anointed to preach the Gospel, *Isai.* 61. 1. 2.

And he worketh mighty things by the service of men, and that the Calling might be the more honorable, he would not write *Scripture*

himself, nor continue his preaching, but left both to his Servants (so the *head* did dictate, and the *members* did write it.) Wherefore let men esteem us as the Dispensers of the secrets of *Christ*, 1 Cor. 4. 1, 2. and be perswaded by us, 2 *Cor.* 5. 20.

Thirdly, we must hence know, that we must depend upon *Christ* only for Doctrine needfull to salvation. There is but *one Law-giver*: away with Traditions and Revelations of mens own hearts; if an *Angel* from Heaven would teach us otherwise, let him be accursed, *Gal.* 1. 8. *Jam.* 4. 12. Will any man teach God? *Job.* 25. 22.

4. We may here see the horrible state of such, as will be still ignorant, and live in their sins, having the Scriptures, and preaching, in the Name, and by Authority of *Christ*, *Joh* 1. 10. *Joh.* 3 9. Christ crieth, but men regard not, *Prov.* 1. 20 &c.

5. We must take heed that we mistake not, and that in two things.

First, about the difference of *Christ*, and all others in teaching.

Secondly, about the continuance of this *Propheticall Office*: *Christ* teaching

ing in his own Person, did excell all others, so, as we might truely say, Who teacheth like him? *Job.* 36. 22.

For first, he taught with more authority.

Matth. 7. 29. *For he taught them as one having authority, and not as the Scribes.*

Secondly, he teacheth by his Spirit, not by sound of words only, or by Ink and Paper.

Thirdly, he graveth his words, not in stone, but in fleshy Tables of mens hearts, 2 *Cor.* 3 3. &c.

And for the continuance of *Propheſie*, we must know, that it lasts but for this life: for in the other world *Propheſie* shall cease.

1 Cor. 13. 8. *Charity never faileth, but whether there be propheſies, they ſhall faile; whether there be Tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away.*

The second Use for *Inſtruction.*

And so these *Principles* may teach,

First, All in *General*; And so divers duties.

1. With all carefulness therefore to hear the voice of *Christ*, Matth. 17. 5. *Behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; Hear ye him.*

2. In all wants to run unto *Christ*, and pray that he would teach us.

Psal. 25. 5 *Lead me in thy Truth, and teach me: for thou art the God of my salvation, on thee do I wait all the day,* &c.

Psal. 143. 10. *Teach me to do thy will, for thou art my God: Thy Spirit is good, lead me into the land of uprightness.*

3. But then, if we would ever profit by *Christs* teaching, we must be poor in spirit, broken in heart, and mourn for our sins, *Isai.* 61. 1. *&c.* *Malachy* 3. from the first verse, to the seventh.

And make conscience to leave sin, and be renewed throughout, *Eph.* 4. 17. to 23.

4. To love the house of God, where the Son exerciseth his Prophecying. *Psal.* 84. 4. 10. *Blessed are they that dwell*

dwell in thy house: they will be stil praising thee.

10. *For a day in thy Courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the Tabernacles of wickedness, Math.* 12.42. We should long for it, and call upon one another, *Isaiah* 2. 3.

5. To cleave to the counsels, reproofs, doctrines, and exhortations of *Christ*, in the execution of his Office, *John* 6. 68. And to receive the truth with all full assurance, *Hebrews* 3. 6. 2 *Peter* 1. 19.

6. Not to be too busie one against another in doubtful, or indifferent things, *James* 4. 11, 12. *There is one Law-giver, which is able to save and destroy; Who art thou that judgest another?*

Secondly, hence Ministers may learn divers things: 2.

1. Not to affect the praise of men for the greatnesse of their gifts, or glory of their work. They must not be called *Rabbi*, seeing one is their Doctor, even *Christ*, and they have nothing, but what they have received from him, *Math.* 23. 8. But rather learn of *John Baptist*, Joh. 3. 30, 31. who

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31. who said, *He must increase, but I must decrease.*

2. When they *discharge* their *duties*; not to be afraid of *men*, or to be over-much careful in their trouble, what to speak or do. They should settle this in their hearts: for *Christ* will give them a mouth and wisdom, which all their adversaries shall not be able to gain-say, or resist: one hair of their head shall not perish, and therefore in patience they should possesse their souls, *Luke*, 21. 14. to the 20.

3. To be diligent in the execution of their office, seeing they must make up their accounts to *Christ*, whose *Ambassadours* they are, and they should speak as the words of *Christ*, and not their own words, *Rom.* 12. 6, 7, 8.

Thirdly, here is singular Consolation to all the Godly from the *Propheticall Office of Christ*, and that if we consider three things:

1. What *Christ* will teach us.
2. How he will teach us.
3. Whom he will teach.

For the first, it may be an exceed-

ing

ing comfort that God hath given us his Son to be our *Prophet*: for thereby we may be assured that he will be our *Counsellour* in all estates, *Isaiah* 9. 6. He will teach us to profit, *Isaiah* 33. 22. And when we are dejected and broken in heart, and mourn for our corruptions, he doth acknowledge it to be a part of his Office to apply the Gospel to us, and to proclaim the acceptable year of the *Lord*, and to pour upon us the oil of gladnesse for the spirit of heavinesse.

For the second: *Christs* teaching is wonderfully comfortable: for the Scriptures declare, that he will teach us,

1. *Freely*, He will give us our Teaching, he stands not upon hire, *John* 17. 8. *For I have given unto them the words which thou gavest me*, &c.

2. *Powerfully*, and effectually, so as if our hearts were dead within us, yet he will revive them; The dead shall hear his voice, *Joh.* 5. 25.

3. *Familiarly*, and with great delight, as a Mother would instruct her Child at home in a Chamber, *Canticles* 8. 2.

4. *Fully*,

4. *Fully*, keeping from us nothing that may be needful for us: He will teach us all things, *John* 15. 15. *Henceforth call I you not Servants, for the Servant knoweth not what his Master doth, but I have called you Friends; for all things that I have heard of my Father, have I made known unto you*, Coloss. 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge*, &c.

5. *Gloriously*, and with a marvellous shining light of knowledge, that may ravish our hearts, and much affect us.

2 Cor. 4. 6. *God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.*

2 Cor. 3. 18. *We all, with open face, beholding as in a glasse, the glory of the* LORD, *are changed into the same Image, from glory to glory, even as by the Spirit of the* LORD.

6. *Confidently*, He will so teach us the Truth, as he will be ready to justifie it, as a never failing, faithful, and true

true witneſſe, *Revel.* 3. 14. *And unto the Angel of the Church of the* Laodiceans *write, Theſe things ſaith the* Amen, *the faithful and true witneſſe, the beginning of the Creation of God.*

Iſai. 55 4. *Behold, I have given him for a witneſſe to the people, a Leader and Commander to the people.*

7. *Inwardly*, as well as outwardly: To this end, he hath given us the Anointing, even his Spirit in our hearts to teach us all things, 1 *Joh.* 2. 27. *The anointing which you have received of him abideth in you: and ye need not that any man teach you: but as the ſame anointing teacheth you all things, and is Truth, and is no lye, and even as it hath taught you, ye ſhall abide in him.*

8. *Compaſſionately*, with ſingular tenderneſſe, fitting himſelf to every ones nature and ability, *John* 10. 11. *I am the good Shepherd, The good Shepherd giveth his life for the Sheep.*

Exek. 34. 23. *And I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant* David; *he ſhall feed them, and he ſhall be their Shepherd*, &c.

Iſai.

Isai. 40. 11. *He shall feed his flock like a Shepherd: He shall gather the Lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.*

The third, Whom he will Teach.

It is exceeding comfortable, that he will teach all that come unto him, even all that are given to him of God, all the Godly, of what *Sex*, *Condition*, or *Nation* soever: *They shall be all taught of God, from the least to the greatest*: ABCdaryes, as well as they of higher Forms.

Isai. 54. 13. *And all thy Children shall be taught of the LORD, and great shall be the peace of thy Children.*

Jer. 31. 34. *And they shall teach no more every man his Neighbour, and every man his Brother, saying, Know the LORD: for they shall all know me, from the least of them, unto the greatest of them, saith the LORD.*

And therefore let us observe these things, and acknowledge this goodnesse, and receive this Testimony: for hereby we seal that God is true, *John* 3. 33. *He that hath received his*

his Teſtimony, hath ſet to his ſeal that God is true, &c.

Thus much, of His Prophetical Office.

CHAP. XIX.

Of the Prieſtly Office of Chriſt.

THe Prieſtly Office of Chriſt follows, which is that part of his Function, whereby he maketh ſatisfaction unto God for men.

This Office in the execution of it, hath in it three things;

Or,

There be three things *Chriſt* muſt do, as the *Prieſt* of the *Church.*

1. He muſt obey the Law of God perfectly.

2. He muſt make expiation for our ſins, by ſacrificing.

3. He muſt make Interceſſion for us.

1. Firſt of the *Principles* which concern his obedience.

There be four things which we are bound to believe, that concern the obedience of *Chriſt.*

Firſt

The first *Principle.*

That he was without sin in his nature, *Joh.* 8. 46. *Which of you convinceth me of sin?*

2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin.*

1 Pet. 1. 19. ——*but with the precious Blood of Christ, as of a Lamb without blemish and without spot.*

1 Pet. 2. 22, 23. *Who did no sin, neither was guile found in his mouth, &c.*

Hebr. 4. 15. *For we have not an high Priest, which cannot be touched with the feeling of our Infirmities: but was in all points tempted like as we are, yet without sin.*

The second *Principle.*

Secondly, That he fullfilled the whole Law of God perfectly in all his actions: Hence called the Holy One, and the Holy Child *Jesus.*

Acts. 2. 27. *Because thou wilt not leave my soul in Hell, neither wilt thou suffer thine Holy One to see corruption,* Acts. 13. 35.

Acts. 3.

Acts. 3. 14. *But ye denied the Holy One, and the juſt.*

Acts. 4. 27. *For of a truth againſt thy Holy Child Jeſus, whom thou haſt anointed &c.*

Verſ. 30. *By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy Holy Child Jeſus.*

1 Joh. 2. 20. *But ye have an unction from the Holy One, and ye know all things.*

The third *Principle.*

Thirdly, That he fulfilled the Law, not only for himſelf, but for us, and for our ſakes, *Rom.* 8. 3, 4. *For what the Law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinfull fleſh, and for ſin condemned ſin in the fleſh.*

Verſ. 4. *That the righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh but after the Spirit.*

Rom. 10. 4. *For Chriſt is the end of the Law, for righteouſneſs to every one that believeth.*

Rom. 5. 18. *Therefore as by the offence of one, judgment came upon all men*

men to condemnation: even so by the righteousnesse of one, the free gift came upon all men unto justification of life.

Fourth Principle.

That this righteousnesse of our Lord *Jesus Christ* is an everlasting Righteousnesse; That is, such a Righteousnesse as serves for the *Elect* of all Ages, and such a Righteousnesse as cannot be lost or spent. *Dan.* 9. 24. *Seventy weeks are determined unto thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousnes, and to seal up,* &c.

The Uses may be,

1. For Consolation; for hereby all the faithful may be assured, that though they be very unrighteous in themselves, yet they are made the righteousnesse of God in *Christ*.

Jerem. 23. 6. *In his dayes,* Juda *shall be saved, and* Israel *shall dwell safely: and this is his Name whereby he shall be called,* THE LORD OUR RIGHTEOUSNES.

2 Cor. 5. 21. *For he hath made him to be Sin for us who knew no Sin; that*

we

we might be made the righteouſneſſe of God in Him.

He is the end of the Law to every one that believeth: We have as certain juſtification to life by his Obedience, as ever we were ſubject to death by *Adam*'s diſobedience.

Rom. 5. 19. *For as by one mans diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.*

And if his righteouſneſſe be ours, How rich are we? and how ought our hearts to be eſtabliſhed in his well-doing? *&c.*

2. Uſes for Inſtruction: And ſo it ſhould work in us two things:

Firſt, an eſtabliſhment of faith in our reconciliation, and a willing yeilding of our ſelves to acknowledge this free gift of God in his ſon, 2 *Cor.* 5. 21. *Rom.* 10. 4.

Secondly, an imitation of his marvellous holineſſe: a ſtriving to expreſſe his vertues, that we may be holy, as he is holy; for he communicates the benefit of his obedience only to ſuch as live juſtly, and walk not after the fleſh, but after the Spirit.

Rom. 8. 4. *That the righteouſneſs of*

of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit.

1 Pet. 2. 9. *But ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the praises of him who hath called you out of darkness, into his marvellous light,* &c.

2 Cor. 5. 17. *Therefore if any man be in Christ, he is a new creature,* &c.

3. Use. Thirdly, for humiliation to all stubborn hearted wicked men, that *deny this holy One*; partly by their unbelief, when they regard not his words, whom they can convince of no sin, *Joh.* 8.46.

And partly by wicked life, keeping out all conformity with *Christ*; as also by choosing rather to live in wicked company, than to cleave to *Christ*. Is not this to deny the Holy One, and to chuse a murderer to be given them? *Acts* 3. 14. What Communion between *Christ* and *Belial?* between his righteousnesse, and such unrighteousnesse? 2 *Cor.* 6.

Thus much of his obedience to the Law.

CHAP.

CHAP. XX.

Of the Expiation of Sin.

THe Principles which concern the Expiation of *Sin* follow.

This Expiation was made by the Paſſion of *Chriſt*.

Concerning which, we muſt believe theſe things of neceſſity.

The firſt Principle.

That the Paſſion of *Chriſt* was by the Decree and everlaſting fore-appointment of God.

Acts 2. 23. *Him being delivered by the determined counſel, and foreknowledge of God, ye have taken, and by wicked hands have crucified*, &c.

Second Principle.

That the ſufferings of *Chriſt* were for our ſins, and for our ſakes: ſo as he bare all our iniquities, 1 Pet. 2. 24. *Who his own ſelf bare*

our

our ſins in his own body on the Tree, that we being dead to ſins, ſhould live unto righteouſneſſe, by whoſe ſtripes ye were healed.

Iſai. 53. 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniqit es: The chaſtiſement of o r peace was upon him, and with his ſtripes we are healed.*

Ver. 8. *For the tranſgreſſion of my people was he ſtricken, &c.*

Ver. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the Tranſgreſſors, and he bare the ſins of many, and made interceſſion for the Tranſgreſſors.*

Rom 4. 25. *Who was delivered for our offences, and was raiſed again for our juſtification.*

1 Cor. 5. 7. *For even Chriſt our Paſſover is ſacrificed for us.*

Third Principle.

That by his Paſſion he did pacifie God, and make expiation for all our ſins, *Matth. 17. 5. This is my beloved Son, in whom I am well pleaſed. Hear ye him.*

Eph.

Eph. 5. 2. *And walk in love, as Chriſt alſo hath loved us and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet ſmelling ſavour.*

1 John 2. 1. *My little Children, theſe things write I unto you that ye ſin not; And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous: And he is the Propitiation for our ſins.*

Fourth Principle.

That in his own perſon he fulfilled and finiſhed all ſufferings needful for our ſalvation. He did it once for all, 1 *Pet.* 3. 18.

For Chriſt alſo hath once ſuffered for ſins, the Juſt for the unjuſt, that he might bring us to God.

Hebr. 9. 28. *So Chriſt was once offered to bear the ſins of many, and unto them that look for him, ſhall he appear the ſecond time without ſin, unto ſalvation.*

Hebr. 10. 11, 12. *And every Prieſt ſtandeth daily miniſtring and offering often times the ſame Sacrifices which can never take away ſins.*

12. *But this man after he had offered one Sacrifice for ſins, for*

ever ſate down on the right hand of God.

Fifth Principle.

That the Paſſion of *Chriſt* is a ſufficient price for the ſins of the whole World, *John* 1. 29. *Behold the Lamb of God, which taketh away the ſin of the world.*

Sixth Principle.

That *Chriſt* ſuffered extream things for us, even the moſt grievous things that could be imagined: as,

1. A marvellous privation of his own glory, abaſing himſelf, that was in the form of God to live among men, without ſhewing that fulneſſe of majeſty and glory which was in his nature, *Joh.* 17. 5. *And now glorifie me, O Father, with thine own ſelf, with the glory which I had with thee before the world was.*

2. Moſt baſe entertainment in the World; ſuch as extream poverty in his Birth and Life.

1. Luke 2. 12. *And this ſhall be a ſign unto you; ye ſhall find the Babe wrapped in ſwadling-cloaths, lying in a manger.*

Phil. 2. 7, 8.

Matth.

Matth. 8. 20. *And Jeſus ſaith unto him, The Foxes have holes, and the Birds of the air have neſts; but the Son of man hath not where to lay his head.*

2. Exile, and flying before his enemies, *Matth.* 2. 14. *When he aroſe he took the young Child, and his Mother by night, and departed into* Ægypt.

Mark 3. 6, 7. *And the Phariſees went forth, and ſtraight-way took counſel with the Herodians againſt him, how they might deſtroy him.*

Ver. 7. *But Jeſus withdrew himſelf with his Diſciples to the Sea,* &c.

John 11. 54. *Jeſus therefore walked no more openly among the Jews: but went thence,* &c.

John 8. 59. *Then took they up ſtones to caſt at him: But Jeſus hid himſelf, and went out of the Temple.*

3. Slander and extream indignity; called a Samaritan, a Glutton, a Seducer, a Traytor; deſpiſed, mocked, buffeted, railed on, beaten, betrayed, and ſold by his own ſervant, and that for a baſe price; forſaken of his own Diſciples, denied and renounced by oath, falſly accuſed, whipped, ſpit upon, taken and bound

as a malefactor, *&c.* As the Story of the *Evangeliſts* ſhew, *&c.*

3. Imputation of the ſins of all the Elect unto him; ſo as the guilt of them was laid upon him, and he ſuſtained their perſon. This is a wonderful abaſement. *He hath made him to be ſin for us, who knew no ſin,* 2 Cor. 5. 21.

4. Fearful Agonies in his very ſoul, ariſing

Firſt from ſeveral conflicts, and temptations from Devils, *Hebr.* 2. 18. *Hebr.* 4. 15. But eſpecially ſet upon with all their fury inviſibly, when he was on the Croſſe, *Coloſſians* 2. 15. *And having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them.*

Secondly, from the pouring out of the vials of Gods wrath for ſin, which befell him chiefly in the Garden, when he ſweatt blood for very anguiſh; and on the Croſſe, when he cryed, *My God, my God, Why haſt thou forſaken me?*

5. A moſt miſerable manner of Death: to die as a condemned man, and condemned too, both by *Jews* and *Gentiles*: to die ſuch a curſed death

death as the death of the Croſs, which was both by God and man deſigned out, as the moſt ignominious kind of death: and to be put to death in the middeſt of ſuch malefactors, being reckoned among ſinners.

Iſai. 53. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the Tranſgreſſors, and he bare the ſins of many, and made Interceſſion for the Tranſgreſſors.* And to ſuffer the nailing of his body, yea and the effuſion of his moſt precious blood.

Theſe are exquiſite things: The conſideration whereof may ſerve, both for *Inſtruction*, *Information*, and *Conſolation*.

1. For Inſtruction; And ſo it may teach us divers duties which we ſhould perform.

1. To *Chriſt* himſelf.
2. To our *Neighbours*.
3. To our *Selves*.

The meditation of the Paſſion of *Chriſt*, ſhould inflame in us a deſire and reſolution,

1. To acknowledg the marvellous

mercies of our Saviour, and to confeſs his praiſes, and to adore his name that could be willing to ſuffer ſuch things for us, *Phil.* 2. 11. *Every tongue ſhould confeſſe that Jeſus Chriſt is Lord, to the glory of God the Father.*

Iſai. 63. 1, 2, 7, 8. *Who is this that cometh from* Edom, *with dyed Garments from* Bozrath? *This that is glorious in his Apparrel, travelling in the greatneſſe of his ſtrength?* &c.

Ver. 7. *I will mention the loving kindneſſes of the* LORD, *and the praiſes of the* LORD, *according to all that the* LORD *hath beſtowed on us: and the great goodneſſe toward the houſe of* Iſrael, *which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes.*

2. To mourn affectionately for our ſins, that have ſo pierced the Son of God: as we are taught, *Zech.* 12. 12. They are the nails that pierced, and the lance that let out his heart-blood. Wouldeſt thou not be grieved if thou hadſt kill'd thy own brother?

3. To ſin no more, but for ever to be afraid of crucifying the Son of God again, *Rom.* 6. 6. *Hebr.* 10. 24.

and

and *Hebr.* 6. 6. *&c.* But rather to live to him, that died for us, and to devote both ſouls and bodies unto his ſervice, 2 *Cor.* 5 15. *He died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.*

1 Pet. 2. 24. *Who his own ſelf bare our ſins in his body on the Tree, that we being dead to ſin, ſhould live in righteouſneſſe.*

4. To love him with our utmoſt affections, and with all the ſincerity of our hearts, accounting them accurſed, that love not the *Lord Jeſus*, 1 *Cor.* 16. 21. *Epheſ.* 6. 23, 24. 1 *Peter* 1. 8, 9. Shall the *Father* love *Chriſt* for his willingneſſe to die for his ſheep, and ſhall not we? *John* 10. 17, 18. *Therefore doth my Father love me, becauſe I lay down my life,* &c.

5. To come willingly at the time of the aſſemblies of his Armies under his colors in holy beauty. When we ſee the banners of *Chriſt*-crucified diſplayed, we ſhould run with all readineſſe profeſſing our homage, and willingneſs to live and die in his ſervice: *The youth of his womb,*

that is, ſuch as are begotten of his loynes in the Goſpel, ſhould for multitude flock to the houſe of God as thick *as the dew* that falls from heaven *in the morning*, ſo thick, that the concourſe of *Chriſtians* ſhould now be like a very miſt of dew, *Pſal.* 110. 2, 3, 4.

6. Not to be the ſervants of men; that is, to be bound to no mans example, will, luſts, humours, likings, but to be free unto the ſervice of *Jeſus Chriſt* only, who hath paid for us ſo dear a price, 1 *Cor.* 7. 23. *Ye are bought with a price: be not the ſervants of men.*

7. To ſuffer any thing for his ſake, that hath ſuffered ſo great things for us: ſo as we ſhould be willing to forſake father and mother, brother and ſiſter, houſe and land, and all for his ſake, and for the Goſpel.

8. To celebrate the memory of his death, and paſſion, with all reverence, honour, and hearty affection: This is that we ſhould do in receiving of the Sacrament, which doth
Gal. 3.1. *crucifie Chriſt before our eyes*, and ſhew us how he was taken, broken, given, and ſlain for our ſakes. Shall we not do this in remembrance of him?

him? Shall we not eat the ſweet fleſh of this immaculate Lamb, with the ſowr herbs of contrition, and grief for our ſins and unworthineſs? Shall we not at this Feaſt put away all leaven out of our dwellings? God forbid, we ſhould dare to eat of this Bread, or drink of this Cup unworthily, and ſo make our ſelves guilty of the body and blood of *Chriſt*: rather let us examine our ſelves, and ſo let us eat in remembrance of him, judging our ſelves, that we be not condemned of the Lord. Thus of the firſt ſort of duties.

Secondly, the meditation of *Chriſts Paſſion* ſhould direct us, and ſtir us up to the care of divers things in our carriage one towards another: and theſe duties are either *General* to all, or *Special* to ſome.

Therefore four general duties we ſhould learn from the Paſſion of *Chriſt*:

The firſt is *harmleſſneſs*: ſeeing, *Chriſt* our Paſſeover is ſacrificed for us, we ſhould keep the Feaſt with unleavened bread of ſincerity and truth, and put away all leaven out of our dwellings; even all leaven

of malice and naughtineſſe, all vile affections one againſt another, 1 *Cor.* 5. 7, 8.

The ſecond is *humility*: The ſame mind ſhould be in us that was in *Jeſus Chriſt*, who being equall with God, was content for our ſakes to make himſelf of no reputation, taking upon him the form of a ſervant; we ſhould in lowlineſs of mind each eſteem others better than our ſelves, doing nothing through ſtrife or vain-glory, looking not on our own things, but every one alſo on the things of others, making our ſelves equall to them of the lower ſort, being of one accord, of one mind. If we would learn any thing of *Chriſt*, we muſt learn lowlineſſe, and meekneſſ of him, *Phil.* 2. from verſe 2d to the 9th. *Matth.* 11. 29.

The third is *love*; and that in the fervency and conſtancy of it, *refuſing no pains*, nor dangers to ſhew our affection to the brethren: we ſhould walk in love, as *Chriſt* loved us, and gave himſelf a ſacrifice of a ſweet ſmelling ſavour to God for us, *Epheſians* 5. 1, 2. Yea, our lives ſhould not be dear to us, to declare our love to the Brethren: but as

Chriſt

Chriſt laid down his life for us, ſo ought we to lay down our lives for the Brethren, 1 *John* 3. 16. *Hereby have we perceived love, that he laid down his life for us: and we ought to lay down our lives for the Brethren.*

The fourth *is pity*, and that in ſpecial to ſuch as ſuffer in ſoul. If there be any bowels in us, the remembrance of the Agony of *Chriſt* in the Garden, and on the Croſs, ſhould make us with more tenderneſſe of heart pity them, that for the grief and fear of their hearts cry out, that *God* their *God* hath forſaken them. If *Chriſt* needed an *Angel* to comfort him, What need have theſe of comfort? The marvellous fear and diſtreſſe *Chriſt* was in, ſheweth that theſe kinds of ſufferings of *ſpirit*, be the moſt grievous diſtreſſes.

Thus in General.

In the fifth to the *Epheſians*, this marvellous love of *Chriſt* to the Church ſhewed in his Paſſion, is uſed as a motive to perſwade Husbands to love their Wives, and in all dearneſſe of affections to cheriſh them, and provide for them; denying themſelves, that they may profit

fit and content them, as *Chriſt* did, when he gave himſelf, not onely to the Church, but alſo for the Church, *Epheſ.* 5. 25 *&c.*

Thus of the duties alſo to others.

Thirdly, the meditation of theſe *Principles* about the *Paſſion* of *Chriſt*, ſhould excite us to the practiſe and care of divers duties that concern our ſelves: as

Firſt, we ſhould here learn to joy and glory in the Croſſe of *Chriſt* above all things. The remembrance of the love of *Chriſt* herein, and our wonderful deliverance from the unſpeakable dangers we were in, by reaſon of our ſins, ſhould breed in us a marvellous inward and hearty exſulting in this Expiation of ſins by the Paſſion of *CHRIST*. Thus *Paul*; *God forbid I ſhould rejoyce in any thing, but in the Croſſe of Chriſt*, Gal. 6. 14.

2. We ſhould (while we live) have more care of our precious ſouls; the price paid to ranſom them, ſhould teach us their worths, and to know that they are things muſt be looked to, with more care than ordinary. There was more given to redeem a ſoul, than needed to be given

given to buy the whole World, yea, many worlds. We are wont to be exceeding carefull to keep ſuch things as coſt dear, with all circumſpection: never any thing coſt more then the ſoul; and therefore nothing muſt be ſo attended as the ſoul which is committed to thee, to preſerve till the day of *Chriſt*.

Thirdly, Theſe extream things *Chriſt* hath ſuffered for us, to ſhew his love to us ſhould make us for ever truſt in him, and relye only upon him, as the life of our lives, and the breath of our noſtrils, ſo as we ſhould alwaies reſolve with the *Apoſtle Paul*.

Gal. 2. 20. That *the life we now live in the fleſh, we live by the faith of the S n of God*, who ſhewed his love to us, by *giving himſelf for us*.

Phil. 1. 21. *For Chriſt is to me both in life, and in death advantage.*

Fourthly, Theſe terrible agonies and ſufferings of *Chriſt*, ſhould make us live *in fear*, and ſpend the time of our ſojourning here in a ſingular *fear to offend GOD* any more by our ſins: yea, ſeeing we were to be waſhed in blood, before we could be clean, we ſhould be deſirous to get

ſuch

ſuch purity, as that if it were poſſible, we might not have a ſpot or wrinkle of ſin about us.

1 Pet. 1.17,18,19. *Paſs the time of your ſojourning here in fear.*

Verſ. 18. *Knowing that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition of the Fathers.*

Verſ. 19. *But with the pretious blood of CHRIST, as of a Lamb undefiled, and without ſpot.*

Eph. 5. 26. *That he might ſanctify it, and cleanſe it by the waſhing of water through the Word.*

Verſ. 27 *That he might make it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing: but that it ſhould be Holy, and without blame, &c.*

There is an influence from Chriſt upon our ſouls.

5. We may here learn an excellent way how to *mortify ſin*, and deſtroy the power of any corruption. Look how God did with ſin, ſo ſhould we: but God uſed Crucifying, as the beſt medicine to kill the force and guilt of it, and ſo ſhould we. Hence it is, that the term of Crucifying is given unto the mortification of *ſin*.

Gal. 5.

Gal. 5 24 *They that are Chriſts, have crucified the fleſh with the affections, and luſts, &c.*

We are therefore counſelled to crucify the fleſh accordingly in many places of Scripture; Now, that we may crucify our ſins,

1. We muſt have them to the Croſs of *Chriſt*, force them before the tree, on which he ſuffered; it is ſuch a ſight as *ſin* cannot abide. It will begin to die within a man, upon the ſight of *Chriſt* on the Croſs: for the Croſs of *Chriſt* accuſeth ſin, ſhames ſinne, and by a ſecret virtue, feeds upon the very heart of *ſin*.

2. We muſt uſe *ſin* as *Chriſt was uſed*, when he was made ſin for us; we *muſt lift it up, and make it naked by confeſſion* of it to God; we muſt pierce the hands and feet, and heart of it by godly *ſorrow*, and application of threatnings againſt it, and by ſpirituall revenge upon it.

The hands, I ſay, in reſpect of *operations*, that it may work no more; the feet, in reſpect of progreſſion, that it may raign no longer; and the heart in reſpect of affection,

ction, that it may be loved no longer. And thus as we ſhould upon all occaſions, ſo eſpecially in the preparation to the Sabbath, and when we are to keep a Paſsover to the *Lord*. That was the time choſen to crucifie *Chriſt* in: and certainly it is a wonderfull fit time for us, to execute this work of mortification upon our ſins.

Laſtly, This Doctrine of the paſſion of *Chriſt*, ſhould wonderfully arm us with *patience* in all afflictions. The *Captain* of our ſalvation was conſecrate through afflictions.

Heb. 2. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings.*

Though he were the Son, yet he learned obedience by the things he ſuffered, *Hebr.* 5. 8. For as much as *Chriſt* hath ſuffered for us in the fleſh we ſhould arm our ſelves with the ſame mind, 1 *Pet.* 4. 1. For we are hereunto called, and *Chriſt* ſuffered for us; leaving us an example, that we ſhould follow his ſteps in doing well; and taking it patiently, when we ſuffer evill, 1 *Pet.* 2. 19, 20, 21. &c.

Afflictions

Afflictions are the marks of Chriſt, that we ſhould glory alwaies to bear about in the body, the dying of the *Lord Jeſus*, 2 Cor. 4. 10. *Gal.* 6. 17. And *God* hath predeſtinated us, that we ſhould be conformed to the Image of his Son in ſufferings, *Rom.* 8. 29. And therefore, if we will raign with *Chriſt*, we muſt ſuffer with him, 2 *Tim.* 2. 12. Let us therefore be fully perſwaded to take up our *Croſs* alſo daily, and follow him, *Luk.* 9. 23. Let us therefore alſo go forth to him without the Camp, bearing his reproach, *Heb.* 13. 13. And with patience run the race that is ſet before us; looking to him, that being the Author, and finiſher of our faith, endured ſuch contradiction of ſinners againſt himſelf; endured the Croſs, deſpiſed the ſhame, and reſiſted even unto blood, *Heb.* 12. 1, 2, 3, 4. We ſhould never therefore be weary, or faint, having ſuch a pattern before us, and knowing the end God gave to him, and hath promiſed to us, and accompliſhed in the experience of others of his Servants; but even learn to obey *GOD* in this commandment about afflictions as well as any other.

Thus

Thus of the Uſes for *Inſtruction*: the Uſes for *Information* follow.

The Doctrines of the *Paſſion* of *Chriſt* may inform us in divers things, as

Firſt, Concerning true felicity in the negative conſideration of it: for in as much as *Chriſt* had ſo little to do with the World, and ſpent his daies ſo without the profits and pleaſures of this life, it ſhews that his Kingdom was not of this World, and that the beſt treaſures lye not in theſe things; and beſides, that one may be truly bleſſed, and yet be extreamly deſtituted of theſe outward comforts of life.

Secondly, Concerning the dangerouſneſs of the Doctrine of the *Papiſts*: for theſe *Principles* ſhew us, that we muſt for ever ſeparate from them, if they perſiſt in their Hereſies: for they teach us, that *Chriſt* did not once for all fully ſacrifice to God, but that the ſacrifice muſt be renewed daily in the Maſs, contrary to the expreſs words of the Text.

Hebr. 9. 26, 28. *For then muſt he have often ſuffered ſince the foundation of*

of the World: but now in the end of the World hath he appeared once, to put away ſin by the ſacrifice of himſelf.

Verſ. 28. *So Chriſt was once offered, to bear the ſins of many.*

Hebr. 10. 11, 12. *And every Prieſt appeareth daily miniſtring and oft-times offereth one manner of offering, which can never take away ſins.*

Verſ. 12. *But this Man, after he had offered one ſacrifice for ſins, ſitteth for ever at the right hand of God.*

And beſides, they teach, that men may make ſatisfaction to God for their ſins by their own works, and by the works of the Saints.

Thirdly, Concerning the moſt wofull condition of wicked men that live in their ſins, they may fully ſee, how they ſhall ſpeed with God by this that befell *Chriſt*. If God ſpared not his only begotten Son, that was but a ſurety for ſin, will he ſpare them that are principals? Would not God find out ſuch a mercy to *Chriſt?* as to free him from ſuch extremities; and do they truſt to a mercy in God never revealed in the Word, never ſhewed to *Chriſt?*

Was

Was not *Christ* able, without such woful tortures to bear the wrath of God; and do they think to be able to endure those Rivers of Brimstone, and Fire in *Hell?*

4. Concerning a singular and new way of obedience in *Christ*: if we will needs have works of *Supererogation*, let us acknowledge them onely in *Christ*: for the Doctrine of the *Passion* tells us of an obedience to a Commandment of God, that was not in the Moral Law; and that was his special submission to that singular will of his Father, in being that One that should die for the people: to expiate for other mens sins, is a special kind of Righteousness, not mentioned in the Law.

5. Concerning the offence of the Crosse, though both *Jews* and *Gentiles* stumble at this Doctrine at the first, yet we see there is no reason why we should be troubled at the abasements of *Christ*, but rather to rejoyce, and wonder at the dreadful Expiation was made to God for us in them. For thus it behoved him to suffer, as all the *Prophets* from *Moses* have witnessed, 1 *Cor.* 1. 23. *Luk.* 24. 45, 46.

Thus

Thus for the Uſe for *Information.*

The *Conſolations* follow.

The Doctrine of the *Paſſion* of *Chriſt* is exceeding comfortable, and that both in generall and particular *Conſolations.*

It is generally comfortable:

Firſt, In reſpect of the eſtabliſhment of our hearts, in the aſſurance that *Jeſus* of *Nazareth* was the true *Meſſias*, promiſed to the Fathers. Which may appear, if we conſider but the Hiſtory of his *Paſſion*; in as much as in him were fulfilled all thoſe ſigns foretold in the ſeverall ages of the old Church. The old Propheſies were all accompliſhed in him. The Scepter was now departed from *Juda*, foretold, *Gen.*49.10. They divided his garments, and caſt lots upon his veſture, according to *Pſal.*22.18. They pierced his hands and feet, *Pſal.* 22. 16. The chief Builders refuſed him, according to *Pſal.* 118. 22. In his arraignment he was ſilent, and opened not his *mouth*, according to *Eſay.* 53. 7. He was reckoned amongſt the wicked in his death, according to *Eſay.* 53. 12. They gave him gall and vineger to drink,

drink, according to *Pſal.* 69. 21. He accompliſhed the meaning of the ſacrifices in ſhedding his blood, and ſuffering without the *Camp*, Heb. 9. 14. Heb 13 11,12.

Secondly If we conſider the effects of his Paſſion: for from hence flowes to us and every believer.

1. The purchaſe both of our ſouls and bodies.

1 Cor. 6. 20. *For ye are bought with a price: therefore glorify God in your Body, and in your Spirit: which are Gods.*

Rom. 7 4. *So ye, my Brethren, are dead alſo to the Law, by the body of Chriſt, that ye ſhould be unto another, even unto him that is raiſed up from the dead, that we ſhould bring forth fruit unto God.*

2. The ratification of the eternal Covenant.

Heb. 9. 16. *For where a Teſtament is, there muſt be the death of him that made the Teſtament, &c.*

3. The reconciling of us to God.

Ro. 5. 10. *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled,*

ciled, we ſhall be ſaved by his life.

1 Pet. 3. 18. *For Chriſt alſo hath once ſuffered for ſins: the juſt for the unjuſt, that he might bring us to God, &c.*

4. The aboliſhing of *ſin* both in reſpect of the remiſſion of the guilt;

1 Joh. 1. 7. *The blood of Jeſus Chriſt his Son cleanſeth us from all ſin.*

Matth. 26. 28. *For this is my blood of the New Teſtament, that is ſhed for many, for the remiſſion of ſins.*

And Sanctification againſt the power of it.

Rom. 6. 6. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that hence-forth we ſhould not ſerve ſin, &c.*

5. The ſwallowing up of death, as

1 Cor. 15. 54. *So when this corruptible hath put on incorruption, and this mortall hath put on immortality: then ſhall be brought to paſs the ſaying that is written: Death is ſwallowed up in victory.* Vanquiſhing him that had power of death, freeing

freeing us, that were in *bondage* to the fear of death.

Heb. 2. 14, 15. *For as much then as the Children are partakers of flesh and blood, He also himself likewise took part with them, that he might destroy through death, him that had the power of death, that is, the Devil.*

Vers. 15. *And that he might deliver them, which for fear of death were all their life time subject to bondage:*

2 Tim. 1. 10. *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality unto light, through the Gospell, &c.*

6, Liberty to enter into the most Holy place of Heaven, by a new and living way.

Heb. 9. 12. *Neither by the blood of Goats, and Calves, but by his own blood entred he in once unto the Holy Place, having obtained eternall Redemption for us.*

Heb. 10. 19. *Seeing therefore, Brethren, that by the blood of Jesus we may be bold to enter into the Holy place, &c.*

Thirdly, If we consider the order of

of *Prieſt-hood*, of which he was, in offering this Sacrifice. He was a Prieſt after the order of *Melchiſedech*, and not after *Aaron*.

Pſal. 110 4. *The LORD ſware, and will not repent, Thou art a Prieſt for ever after the order of Melchiſedech:*

Heb. 7. all the Chapter.

Of all the Prieſts that were Types of *Chriſt*, *Melchiſedech* was the moſt lively and nobleſt Type, and did moſt fully ſhadow out both the Perſon and Office of *Chriſt*: For by *Melchiſedech* three moſt comfortable things in *Chriſt* were ſhadowed out:

The firſt was his dignity: he was ſo a *Prieſt*, as he was a *King* alſo, able to feed and nouriſh the moſt mighty on earth, as the King of *Salem* did *Abraham*.

The ſecond was the efficacy of his *Prieſt-hood*, noted in two admirable benefits flowing from his Obedience and Paſſion, *viz. Righteouſneſs* and *Peace*: Righteouſneſs, for he is the *Lord* our righteouſneſs: Peace, in that he fully pacified Gods anger for our ſins, as our attonement, and ſo he was indeed that

King of *Zedech*, that is, of Righteouſneſs: and of *Salem*, that is, of Peace.

The third was the Eternity of his Prieſt-hood; he is a Prieſt for ever, he dieth not as did the ſons of *Levi*, nor doth the efficacy of his Prieſthood ever ceaſe. The Holy Ghoſt of purpoſe concealeth the mention of the birth and death of *Melchiſedech* that ſo he might be the fuller Type of *Chriſt*, who had no Father as Man, nor Mother as God; and of his daies there is no end: which laſt thing is the ſpeciall Conſolation, for which I alleadge this Type. There is no time wherein we can want the benefit of *Chriſts* Sacrifice, if we have acceſs to God, and the throne of his grace; and the rather, becauſe GOD hath ſworn, and will not repent, *Pſal.* 110. 4.

Thus in generall.

In particular, there are many excellent comforts may be raiſed from the Paſſion of *Chriſt*, for

Firſt, Hence we may gather a matchleſs teſtimony, and undoubted, of the infinite love of God to man, in that he ſpared not his own Son, but gave him to the death for us.

Joh. 3.

Joh. 3. 16. *For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life, &c.*

1 Joh. 4. 9. *In this appeared the love of God towards us, becauſe God ſent his only begotten Son into the world, that we might live through him, &c.*

Which may likewiſe aſſure us, that there is nothing can be good for us, but he will certainly give it us alſo,

Rom. 8. 32. *He who ſpared not his own Son, but gave him for us all to death, how ſhall he not with him give us all things alſo?*

Secondly, ſhall we ever doubt our freedom from condemnation, that know from hence what a price was paid for diſcharge of our Debts by ſuch a Surety? How can we be ſo vilely infected with unbelief, as to fear arreſting or impriſonment, or undoing, when all is in *Chriſt* ſo fully and exquiſitely ſatisfied to the very uttermoſt farthing? How could the Surety have ever eſcaped ſuch *Juſtice* in God, ſuch malice in men and *Devils* (the Serjeants and

Jaylors,) if he had not moſt abundantly payed all could be demanded?

Thirdly, what an encouragement may this be, to believe what *Chriſt* ſaith to us? Was not he a faithfull Witneſs and Teacher, that ſealed his Doctrine with his blood? Great therefore is the infallibility of the Goſpell, that Truth which is according to godlineſs, and to be received with all full aſſurance, without wavering or fear, *Rev.*1.5.

Fourthly, Shall not his example comfort us in all trials; eſpecially, when we ſuffer the extreameſt things can befall us in this life? What are thoſe to the ſufferings of *Chriſt*? And with what compaſſion will he receive us in affliction, that was ſo afflicted himſelf? *Eſay* 63. 1, 9, &c.

And in particular, it may eaſe in pains, and in death it ſelf, to remember the dolours of *Chriſt*, eſpecially conſidering that from thence flowes a virtue to help us in all our pangs and diſtreſſes, in life and death.

Laſtly, there are many particular comforts may be gathered from the manner of his ſufferings, and divers particularities in them: as, Firſt,

Firſt, He ſuffered in *Jeruſalem*, and ſo both fulfilled the Types of the old Teſtament (for there was *Iſaac*, offered up, and there the Sacrifices were ſlain;) and alſo ſignified unto us, that he had obtained for us the Viſion of eternall Peace, which the name *Jeruſalem* importeth.

Secondly, He ſuffered the firſt Part of his chief Paſſion in a Garden, to comfort us in the aboliſhing of the firſt *ſin*, which was committed in a Garden, and imputed to *Chriſt*.

Thirdly, He was betrayed, taken, bound, and forſaken, and all for us: he was betrayed, to expiate our Treaſon in *Adam*: he was taken, to reſtore us captives: he was bound, that we might be looſed: he was forſaken of all, even of his own beſt Diſciples, to let us know, that he alone did perform the work of Satisfaction, and Redemption for us, *Eſay.* 63. 3.

Fourthly, He was arraigned and condemned, both by *Jews* and *Gentiles* in the *Conſiſtory* of the Prieſts, and at the *Tribunall* of *Pilate*, thereby to notifie both to *Jews* and *Gentiles*, that he was given, to ſacrifice for the

ſins of both, and to ſignify that he was the true *Meſſias* or *Shiloh*, becauſe now the Scepter was departed from *Juda*, Gen. 49. 10.

5. His ſilence to the moſt accuſations, ſhews:

Firſt, That he was a greater Perſon then he that judged him.

Secondly, That he fulfilled the Scriptures that ſaid, He opened not his mouth, *Eſay* 53. 7.

Thirdly, That he ſuffered for our evil words: but eſpecially it aſſures us, that he ſuffered them as our ſurety; in that he did endure the imputation of ſuch monſtrous crimes, and yet held his peace.

6. He was whipped and crowned with thorns; he was whipped to deliver us from both ſpirituall, corporall, and eternall ſcourges, that were due unto us.

The crown of thorns may ſignify:

1. That he expiated our Ambition in *Adam*.

2. That he might merit for us an eternall Crown.

3. That he would gather a Kingly people out of the moſt thorny and hurtfull Nations, which as a crown

ſhould

should compass God about, in serving and honoring him.

4. That he had born our thorny cares, and therefore we should cast all our care upon him.

7. He was clothed with a purple garment, and a Reed in his hand, which both signified that he was a King, though they did it in scorn. His purple Garment shews that he was that great Warriour which was foretspoken of, when they said, Who is this that comes from *Edom* with red garments, &c. The Reed was two waies comfortable: for first it shewed, that this was he that should break the Serpents head: for a Reed is the most mortall thing to a Serpent, as the Learned do record, and therewith they were used to kill them; and besides by a Reed, as by a Pen, he did blot out the hand-writing in the Debt-book that was against us. Esa. 63 1, to 7.

8. He suffered in *Golgotha*, a place of dead mens bones, in which the most notorious Offenders did suffer their punishment; that so he might raise up the Banner of *Justification*, even in the very place of contamination, and damnation.

9. He was unclothed, and made naked, to ſatisfy for the ſin of our firſt Parents, who were ſpoyled of the garments of innocency: and to deliver us from ſin and mortality, of which the garments of skin given to our Parents, were a Monument; and perhaps to ſhew how we ſhould enter into Heaven, *viz.* as *Adam* did into *Paradice*, naked in body but cloathed in Soul with *Innocency*, and *Immortality*: but chiefly, to expiate for our ſhamefull wickedneſs before God.

10. He was hanged upon a Tree, that even as death by the Tree entred into the world, ſo on a Tree it ſhould be deſtroyed, and life brought back again. And beſides, herein *Chriſt* anſwered the Type in *Iſaacks* Offering up, and the brazen Serpent lifted up on high, *Joh.* 3. 14. And that *Chriſt* lifted up in the Air, might over-come the *Prince* of the Air, and all his ſpirituall wickedneſs, *Col.* 2. 15. And that he might bear the curſe of the Law, being in in that kind of death made a ſpeciall Curſe for us, *Gal.* 3. 13, 14.

11. He drank gall and vineger, wherein he both fulfilled the Scriptures. *Pſal.* 69.

Pſal. 69. 21. *They gave me Gall in my meat, and in my thirſt they gave me Vineger to drink, &c.*

And, as the ſecond *Adam*, bare the puniſhment of the firſt *Adams* offence, in taſting the juyce of the forbidden fruit.

12. The nayling of his hands and feet, aſſures us of the cancelling of the hand-writing of Ordinances that was againſt us; both of the diſſolution of all Ceremoniall agreements, and of the full cancelling of the bond Morall, for ſo much as concerns the forfeiture that lay upon us, *Col.* 2. 14. &c.

CHAP. XXI.

Of Chriſts Interceſſion.

HItherto of the expiation of ſins.

The third part of the *Prieſt hood* of *Chriſt*, follows, and that is the Interceſſion of *Chriſt*: concerning which, there are four *Principles*. 4. Principles.

1. That *Chriſt* at the right hand of God maketh Interceſſion for us.

Rom. 8. 34. *Who ſhall condemn? It is Chriſt, which died, yea, or rather which is riſen again, who is alſo at the right hand of God, and maketh requeſt for us.*

Heb. 7. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

The ſecond *Principle.*

That we have no other Interceſſor in Heaven but *Chriſt.*

1 Tim. 2. 5,6 *For there is one God and one Mediator between God and man, the man Chriſt Jeſus.*

Verſ. 6. *Who gave himſelf a ranſom for all, to be teſtified in due time.*

Iſai. 59. 16. *And he ſaw that there was no man, and wondred that there was no Interceſſor: therefore his arm brought Salvation unto him, and his Righteouſneſs, it ſuſtained him.*

The third *Principle.*

That the Interceſſion of Chriſt is perpetuall; he ſo doth it once, as he will never fail to do it in all ages. Heb. 7.

Heb. 7. 25, 28. *For the Law maketh men High Prieſts which have infirmity, but the Word of the Oath which was ſince the Law, maketh the Son who is Conſecrated for evermore.*

The fourth *Principle.*

That Chriſt makes Interceſſion only for the Elect.

Joh. 17. 9. *I pray for them, I pray not for the World, but for them whom thou haſt given me, for they are thine, &c.*

Now for the Explication of theſe *Principles*, three things muſt be opened.

The firſt is the acceptation of the word *Interceſſion*: for it ſignifieth,

1. Sometimes the prayers which the godly make in the name of *Chriſt* the *Interceſſor*, to turn away God's Judgments from their brethren in this World; And ſo it is taken,

1 Tim. 2. 1. *I exhort therefore that firſt of all Supplications, Prayers, Interceſſions and giving of thanks be made for all men, &c.*

2 Sometimes it ſignifieth the complaints that men make, or pretend

to

to make againſt the faults of others: Thus *Elias* made Interceſſion againſt *Iſrael*, Rom. 11. 2. And the *Jews* made Interceſſion againſt *Paul*, Acts 25.24. But uſually it ſignifieth that part of the mediation of *Chriſt*, in which he appears before God, to prevent or pacify his diſpleaſure towards the *Elect*.

The ſecond is how many waies *Chriſt* makes Interceſſion for us: And there are ſeaven diſtinct things in the *Interceſſion* of *Chriſt*; for,

Chriſt makes Interceſſion 7. waies.

Firſt, He preſents himſelf before God with his merits, tendring his ſacrifice for our Satisfaction.

Heb. 9. 24. *For Chriſt is not entred into the Holy places made with hands, which are the figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us.*

And ſo pacifying God towards us, *Jer.*30.13.

2. He prayed, and ſtill doth pray for us: All his prayers on Earth were a part of his Interceſſion, and he ſtill prayeth for us in Heaven.

Rom. 8. 34. *Who is even at the right*

right hand of God, who alſo maketh interceſſion for us.

Hebr. 7. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

3. He offers up our prayers and praiſes to God, *Revel.* 8. 3. —— *that he ſhould offer it with the prayers of all Saints, upon the golden Altar which was before the Throne.*

Ver. 4. *And the ſmoke of the incenſe which came with the prayers of the Saints, aſcended up before God out of the Angels hand.* And ſo all our good works, *Col.* 1. 22.

4. He undertakes for us before God, and gives his word for us, that we being mindful of reconciliation through him, ſhall eſchew ſin, by his grace, and not provoke God any more as we have done.

This *Sponſion* is a neceſſary part of the Office of an Interceſſor, *Joh.* 17. 6. *I have manifeſted thy Name unto the men which thou gaveſt me out of the world: Thine they were, and thou gaveſt them me, and they have kept thy word.*

Ver. 25. *O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.*

Ver. 26. *And I have declared unto them thy Name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.*

5. He pleads our cauſe as an Advocate, and removes and non-ſuits all accuſations, which men or devils may make againſt us to God, *Rom.* 8.34. 1 *Joh.* 2. 1. *My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous*, &c.

6. He poureth out upon us the ſpirit of Interceſſion, which cauſeth us after an unutterable manner to make our moans and requeſts to God *Rom.* 8 26. *Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for, as we ought: but the Spirit it ſelf maketh interceſſion for the Saints according to the will of God, with groanings which cannot be uttered*, &c. So Ver. 15. *For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry*, Abba, *Father*, &c. Gal.

Gal. 4. 6. 7. *And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying,* Abba, *Father,* &c.

7. He ſprinkleth his blood upon us, by application of his merits to us, which cryes and makes interceſſion for us, *Heb.* 12. 24. *And to Jeſus the Mediatour of the new Covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel,* &c.

The third is, In which nature he maketh interceſſion? And I anſwer, In both. For howſoever, if we conſider the *Divine* nature of *Chriſt*, *Chriſt* is then equal with the Father, and the ſame in *eſſence*, and ſo it cannot fitly be ſaid that *Chriſt* requeſteth any thing of the Father; yet if we reſpect the perſon of *Chriſt* in his Divine nature, as it is perſonally united to the humane in the diſpenſation of grace, as voluntarily he hath undertaken for us: ſo, it is no more inconvenient to pray for us, than it is to take upon him the form of a ſervant for us; and the office of a *Mediatour*, unto which belongs this work of Praying.

The uſe of all may be,

Firſt, for confutation of the *Papiſts*, who do moſt ſacrilegiouſly diſhonour the interceſſion of *Chriſt*, by ſubſtituting ſecondary interceſſors. The Office is beſtowed onely on the Kings Son, and they moſt injuriouſly would imploy the Kings ſervants: we know no Maſters of requeſt, but *Jeſus Chriſt*: nor doth it help them, that they ſay, they have *Mediatours* of interceſſion, but not of Redemption, but only *Chriſt*: for when they acknowledge and beg not only the prayers, but the merits too of the Saints, to purge away their ſins, and ſupply their wants, they make them *Mediatours* of Redemption alſo.

Secondly, for Inſtruction, and ſo it ſhould teach us:

1. To imitate this part of the Prieſthood of *Chriſt*; both by praying to God for our brethren, and for all ſorts of men, though they be our enemies, 1 *Tim.* 2. 1. and alſo by making peace, and keeping it, as much as is poſſible, amongſt men. *Bleſſed are the peace-makers*: for this makes them like the Son of God *Matth.* 5. 7. And ſeeing the Saints ſhall judge the world, they ſhould

ſhould put in, to end the quarrels amongſt the Brethren, if it may be.

Secondly, to live ſo, as *Chriſt* may have credit by us, in giving his word for us. Hath *Chriſt* undertaken for us to God, and ſhall not we be careful to the uttermoſt of our power to be ſuch, as he hath promiſed for us, we ſhall be? *Joh.* 17. 10, 18, 19. 2.

3. To pray and give thanks much, and ſo to do all the good we can, ſeeing it ſhall all be preſented to God by *Chriſt*, *Coloſ.* 1. 22. *Revel.* 8. 3, 4. 3.

4. To eſtabliſh our ſelves in the full aſſurance of faith, ſeeing all our imperfections are covered in *Chriſts* Interceſſion, and we may approach to God by this new and living way, and be ſure of Heaven alſo, even to come within the Vail, when we die, *Heb.* 10. 19, 20. 4.

Thirdly, for Conſolation: for we may, and ought to be much refreſhed, if we conſider, that, by the Interceſſion of *Chriſt*,

1. The favour of God is eſtabliſhed upon us, and God is kept quiet from being provoked againſt us; God and we are now through him all one, *Joh* 17. 11. 1.

2. The

2. 2. The compaſſion of God is implored in the times of diſtreſſe and affliction, *Zach.* 1. 16. *&c.*

3. 3. The Devil is reſtrained, he cannot hurt us, either by tempting or accuſing; our faith ſhall be kept, that it fail not, *Zach.* 3. 3. *Rom.* 6. 34. *Luk.* 22. 32.

4. 4. Our ſins, which we daily commit, are forgiven us, he being an earneſt Advocate to plead for us, 1 *Joh.* 2. 1, 2.

5. 5. We ſhall be protected againſt the hatred of the world, *Joh.* 17. 14, 15, 16. *I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.*

Ver. 15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil,* &c.

6. 6. Our prayers and ſuits ſhall be all preſented, and obtained, *Revel.* 8. 4.

7. 7. We ſhall be kept from evil, and preſerved unto the end, until we be perfected from all ſins and wants, *Joh.* 17. 11. *And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep*

through

through thy own Name thoſe whom thou haſt given me, that they may be one as we are.

Ver. 15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.*

Ver. 23. *I in them, and thou in me, that they may be made perfect in one,* &c.

8. We have aſſured hope of the glory of Heaven, and to dwell in the moſt Holy place, that is within the Vail, *Hebr.* 10.19. *Having therefore, brethren, boldneſſe to enter into the Holieſt by the blood of Jeſus,* &c.

Hebr. 7. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them,* &c.

John 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.*

Coloſ. 3. 1. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.*

9. We

9. We ſhall be laden with all needful bleſſings in the mean time, *Heb.* 12. 24.

10. All this is the more comfortable, becauſe he liveth ever to make Interceſſion for us. There is no ceſſation of this Office, *Hebr.* 7. 25. *Wherefore he is able alſo to ſave them*, &c.

CHAP. XXII.

Of the Regal Office of Chriſt.

HItherto of the Prieſtly Office of *Chriſt*; his Regal Office follows. And here firſt, I will plainly lay down the *Principles*, and prove them: And then, for more evidence, methodically for explication ſhew the parts of his Office herein: And laſtly, make Uſes of all.

There are ſeven things to be believed concerning *Chriſt*, which belong to his Regal Office.

Firſt, That he overcame Sinne, Death, the Grave, and Hell, and roſe again from the dead, and aſcended into Heaven, and ſitteth at the right hand of God in Majeſty.

That

That he is risen from the dead, these places are evident to keep in our memories.

Rom. 1. 4. *Declared to be the Son of God with power, according to the Spirit of Holiness, by the Resurrection from the dead.*

Rom. 4. 25. *Who was delivered for our offences, and was raised again for our justification.*

1 Cor. 15. 54. *Then shall be brought to passe the Saying that is written, Death is swallowed up in Victory.*

John 20. 12. *And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layen,* &c.

Mark 16. 6. *And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified: He is risen, he is not here: Behold the place where they laid him.*

Ver. 14. *Afterward he appeared unto the Eleven, as they sat at meat, and upbraided them with their unbelief, and hardnesse of heart, because they believed not them who had seen him after he was risen.*

2 Tim. 2. 8. *Remember that Jesus Christ of the seed of David, was raised*

raised from the dead, according to my Gospel, &c.

That he ascended into Heaven, these places may suffice to prove. *Mark* 16. 19. *So then after the Lord had spoken unto them, he was received up into Heaven, and sate on the right hand of God.*

Luk. 24. 51. *And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.*

Acts 1. 9. *And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.*

Eph. 4. 8, 9, 10. *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

Now that he ascended, What is it, but that he also descended first into the lower parts of the Earth?

He that descended, is the same also that ascended up far above all heavens, that he might fill all things.

That he sitteth at the right hand of God, these places prove, *Mark* 16. 19. —— *he was received up into Heaven, and sat on the right hand of God.*

Hebr.

Hebr. 1. 13. *But to which of the Angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy foot-ſtool?*

Hebr. 8. 1. *Now of the things which we have ſpoken, this is the ſum: We have ſuch an High Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens.*

Eph. 1. 20, 21. *Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places,*

Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, &c.

Col. 3. 1. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.*

2. That *Chriſt* who purchaſed the Church by his blood, is appointed of God to be the King and Head of the Church, and Prince over the people of God, having all power in his own hands, *Pſal.* 2. 6. *Yet have I ſet my King upon my holy hill of Zion.*

Matth. 28. 18. *And Jeſus came, and ſpake unto them, ſaying, All power*

is

is given unto me in Heaven and in Earth.

John 13. 1. *Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,* &c.

Colos. 1. 18. *And he is the Head of the Body, the Church: who is the beginning, the First-born from the dead, that in all things he might have the pre-eminence.*

Revel. 19. 16. *And he hath on his vesture, and on his thigh, a Name written:* King of kings, and Lord of lords.

3. That he is likewise appointed to be the Law-giver to the Church, and the Judge of the whole World. *Jam.* 4. 12. *There is one Law-giver who is able to save, and to destroy: Who art thou that judgest another?*

John 5. 22. *For the Father judgeth no man: but hath committed all judgement unto the Son.*

Ver. 27. *And hath given him authority to execute judgement also, because he is the Son of man.*

Acts 10. 42. *And he commanded us to preach unto the people, and to testifie that it is He which was ordained of God to be the Judge of quick and dead.*

Acts

Acts 17. 31. *Becauſe he hath appointed a day in the which he will judge the world in righteouſneſſe, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

2 Tim. 4. 1. *I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom,* &c.

4. This his Government extends to the people of all Nations, *Pſal.* 2. 8. *Aſk of me, and I will give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion.*

Matth. 28. 18. *And Jeſus came and ſpake unto them, ſaying, All power is given unto me in Heaven and in Earth,* &c.

Phil. 2. 10, 11. *That at the Name of Jeſus, every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth.*

Ver. 11. *And that every tongue ſhould confeſſe, that Jeſus Chriſt is Lord, to the glory of God the Father.*

5. That his Kingdom is not of this world, but a ſpiritual and celeſtial Kingdom, *John* 18. 16. *Jeſus anſwered, My Kingdom is not of this world: If my Kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my Kingdom not from hence.*

Rom. 14. 17. *For the Kingdom of God is not meat and drink, but righteouſneſſe, and peace, and joy in the Holy Ghoſt.*

6. That he will be with his people to the end of the world.

Matth. 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alwayes, even unto the end of the world.*

7. This his Kingdom is an everlaſting Kingdom, *Luke* 1. 33. *And he ſhall reign over the Houſe of Jacob for ever; and of his Kingdom there ſhall be no end.*

Hebr. 12. 28. *Wherefore we receiving a Kingdom, which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.*

Dan. 2. 44. *And in the dayes of theſe Kings, ſhall the God of Heaven ſet up a Kingdom which ſhall nev-*

be

be deſtroyed: and the Kingdom ſhall not be left to other people, but it ſhall break in pieces and conſume all theſe Kingdoms: and it ſhall ſtand for ever.

Dan. 7. 14. *And there was given him Dominion and Glory, and a Kingdom that all People, Nations, and Languages, ſhould ſerve him: His Dominion is an everlaſting Dominion, which ſhall not paſſe away, and his Kingdom that which ſhall not be deſtroyed,* &c.

Object. Againſt this laſt Principle may be objected the words of the Apoſtle. 1 *Cor.* 15. 24. *Then cometh the end, when he ſhall have delivered up the Kingdom to God, even the Father; when he ſhall have put down all Rule, and all authority and power.* And therefore after that time, it ſeems, he ſhall reign no more.

For anſwer hereunto, we muſt know, that *Chriſt* ſhall not then ceaſe to reign, but only ceaſe to reign after the ſame manner he doth now. That manner of adminiſtration which he now uſeth in gathering and preſerving his Church ſhall then ceaſe; there ſhall be then no need of it.

Thus of the *Principles.*

Now for the *Explication*, that we may more distinctly conceive of the Office of *Christ*, as King, we must consider of four things in it.

1. The Victory over the enemies, that opposed his Title.

2. His Kingly glory, with which he was qualified, and prepared for Government.

3. His taking of possession of the Kingdom.

4. His administration, after he had possession.

For the first, *Christ* fought for his Kingdom, and most Victoriously overcame the *Devil*, *Sin*, *Death*, and *Hell*, and rescued his Subjects from their thraldom, 1 *Cor.* 15. 54, 55. *Colos.* 2. 15. *Hebr.* 2. 14. And this Victory he accomplished, and proclaimed in his Resurrection from the dead.

For the second, The Regal glory of *Christ* consisted in two things: the first was the glorification of his humane nature. And the second was his triumph over his enemies.

The glorification of his humane nature contained, first the deposition of all the infirmities accompanying

ing our nature, which he undertook for our ſakes: ſo as now he ceaſed to hunger, or thirſt, or be weary, or feel any pain or grief, nor could he ſuffer any more, or die.

2. The perfecting of his humane nature, with all the degrees of celeſtial gifts and endowments that could poſſibly befall a created nature, both in body and mind. His very body was glorified, ſurpaſſing the *Sun* in the firmament for ſplendor and brightneſſe.

Now for the triumph of *Chriſt*, he acted it two wayes:

1. In thoſe frequent manifeſtations after his Reſurrection, for the forty dayes he was pleaſed to abide on earth.

2. In that moſt glorious Aſcenſion, riding in the Chariot of Triumph up into Heaven, leading with him captivity captive.

The third thing is, his taking poſſeſſion of his Kingdom: and this he did, when he ſate down at the right hand of the Majeſty of God, and was exalted above all that is named, and had power over all things given him of his Father.

The 4th thing is, his adminiſtration

of the Kingdom, of which he is now poſſeſt: and this hath in it four things:

1. The calling and gathering together both of *Jews* and *Gentiles*, belonging to the *Election* of God, *Rom.* 8. 30. *Epheſ.* 4. 11, 12. *Eſay* 11. 11, 12.

2. The preſcribing of Laws, as the only Law-giver of the *Church*: and this he doth when he propoundeth unto his Subjects the Rules, both of believing, and living by the Word and Miniſtry of the ſame, adding thereunto the work of the Spirit, writing his Laws upon their hearts *Ja.* 4. 12. *Jer.* 31. 23. 2 *Cor.* 3. 17, 18.

3. The Donation of gifts, inabling men to the Kingdom of God, *Epheſ.* 4 8. *Phil.* 1. 29.

4. The Execution of *Juſtice*: and ſo, he doth Juſtice,

(1.) Amongſt his own Subjects; and ſo he doth them *Juſtice*,

1. In juſtifying them from their ſins, in acquitting them, and pronouncing them abſolved from all the ſentences of Gods Juſtice given out againſt them.

2. By diſtributing rewards amongſt them, both in ſpiritual and temporal things.

3. By

3. By keeping them in their bounds, and preserving them in the fear of God, and a just course of life.

(2.) Against his enemies, whom he either restrains, or subdues: He restrains them, by setting them their bounds, which they may not passe; by infatuating their counsels, and by being a wall of brasse about his own. He subdues them, either by converting them, and so making them come in, and do him homage; or else by confounding them, which he begins, partly by outward judgements, partly by induration, as delivering them up to a reprobate sense, and accomplishing it in their miserable ends, casting them into utter darknesse.

This administration of his Kingdom he executes partly in this life, and partly in the world to come: the one in his Kingdom of Grace, the other of Glory; what is begun here, is fully made compleat in that other World.

The *Uses* of the *Regal* Office of *Christ* follow.

And those are partly for *Instruction*, partly for *Consolation*.

First, for *Instruction*, and we should learn.

1. To aſcribe all glory, and dominion to him for ever; we ſhould ſo admire the greatneſs and Majeſty of our King, and our hearts ſhould be moſt affectionately moved to his continual praiſe: Let the people praiſe thee (*O God*) yea, let all the people praiſe thee: O ſing praiſes to our God ſing praiſes, ſing praiſes with underſtanding, *Pſal.* 47. 6, 7. *Revel.* 1. 5.

Revel. 5. 12, 13, 14. *Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.*

And every creature which is in Heaven and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying, Bleſſing, Honour, Glory, and Power, be unto Him, that ſitteth upon the Throne, and unto the Lamb for ever and ever, &c.

And to this end we ſhould learn,

1. To pray that God would give us the ſpirit of wiſdom and revelation, that the eyes of our underſtanding may be enlightned to diſcern the working of his mighty power, which he wrought in *Chriſt*; when he raiſed him from the dead,

and

and set him at his own right hand in heavenly places, far above all *Principalities* and *Powers*, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and made him Head over all things belonging to the *Church*, Eph. 1. 17. to the end.

And withal, we should stir up our selves,

3. To pray daily that his Kingdom may come, that the people that yet are in darkness may be converted, and that his Glory may shine more and more in those that have submitted themselves to his Scepter: and to this end, that the ordinances of his Kingdom, especially the preaching of the Gospel, may run with power, and mightily conquer and enlarge the bounds of his Kingdom; and that all opposit kingdoms may be subverted, as is that of *Antichrist*, especially that his Kingdom of Glory may be hastened upon us.

And for our own parts we should every one be ready,

4. To send our Lamb to the Ruler of the earth, *Esa.* 16. 1. to tender our homage, & offer our service, and

teſtifie our alleageance with all humility, and thankfulneſſe unto the King of kings, the Lord our mighty Redeemer, and thorowout the courſe of our lives.

5. To bow at the Name of *Jeſus*, and to fear him, who is a great King above all gods, and hath a Name above all names; to confeſſe his Soveraignty, and ſubmit to his Government, and to tremble before him; and to think of him with all reverence, *Phil.* 2. 10, 11. *Pſalm* 2. 10, 11.

6. And to come willingly at all the times of the publick aſſembly of his Armies in holy beauty; We ſhould all flock to the Colours of the King, and never give over the care of aſſembling our ſelves in the Courts of our God; but with all gladneſſe go up to the Houſe of the Lord, the Courts of the King, the place of his holy preſence, where he ſits in his *Throne* amongſt us: *Pſal.* 110. 3.

7. To ſeek to *Chriſt* in all our neceſſities, ſeeing he is ſo exalted, that now he is able to help us in all times of need, according to the riches of his glory.

8. To be tender and zealous for the Glory and honour of *Chriſt*:

Shall

Shall not our hearts rise at the dishonour of our King?

9. To observe whatsoever he commands, in nothing refusing him, that speaketh from Heaven, *Matth.* 28. 20. *Teaching them to observe all things, whatsoever I have commanded you*, &c.

Heb. 12. 25. *See that ye refuse not him that speaketh; for if they escaped not, which refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from Heaven*, &c?

10. To seek those things that are above, where he sitteth at the right hand of God, and to have our conversation in heaven; since as Subjects of his Kingdom, we are Freemen of the new *Jerusalem*, the *Metropolis* of his Kingdom.

Phil. 3. 20. *But our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ.*

Col. 3. 1. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God*, &c.

11. To dwell securely, as acknowledging we have secure protection in

in his ſervice and not to be afraid of any fear, *Jer.* 23. 5, 6, *Behold, the dayes come, ſaith the Lord, that I will raiſe unto* David *a righteous Branch, and a King ſhall raign and proſper, and ſhall execute Judgement and Juſtice in the earth:*

In his dayes Juda *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely: and this is his Name whereby they ſhall call him; The LORD our righteouſneſſe,* &c.

12. To carry our ſelves as the ſervants of this King. His Subjects ſhould differ in their manners from all other Nations; and his ſervants ſhould order themſelves ſo as may become his honour. And thus we ſhould alwayes reſiſt to our power the kingdom of darkneſs, and ſet our ſelves to overcome the World, and as Conquerors to deny our ſelves in affection to the profits and pleaſures, *&c.* of the World: and live out of the fear of the diſgrace of the World, knowing it is honour enough to be ſuch a Kings ſervant; and out of fear even of Death it ſelf, as knowing our deliverance by the Victory which our Saviour had over Death; and the aſſurance that he wil come again,

and

and make our vile bodies like to his glorious body.

And as this may teach men in generall, ſo there be divers things to be urged from hence upon particular perſons, as

Firſt, Kings, Judges, and Rulers of the people ſhould take notice of this, and do their homage, and bring their Preſents to the King of all Kings, *Pſal.* 68. 29. and ſeeing they are but his *Vicegerents*, they ſhould be learned in the Laws of his Kingdome, & get wiſdom to carry themſelves ſo, as may become thoſe that repreſent his perſon, not daring to oppoſe the government of *Chriſt*, or to ſet themſelves to oppreſs his Subjects, *Pſal.* 2. 10, 11.

Secondly, Miniſters ſhould eſpecially ſtirre up themſelves to mind this great work of ſeparating men from the World, to the Kingdom of *Chriſt*.

Thirdly, private *Chriſtians* muſt take heed of judging one another: for all *judgment* is committed to the Son, and he is the only ſupream *Judge* and Law-giver; and therefore the *Apoſtle James* inferrs,

we

we ought not to judge our Brethren.

Fourthly, Such as have parted with their *friends* by death, muſt not ſorrow for them that are gone, as *men* without hope, ſeeing the Kingdom of God is come upon them, and they are with the *Lord*; and their dead bodies ſhall *Chriſt bring with him* in his coming: therefore they ſhould not ſhame the government of *Chriſt* by the ignorance hereof, but comfort *themſelves* with theſe things, 1 *Theſ.* 4. 13.

Secondly, this may ſerve for wonderfull *Conſolation* to the godly, and that two waies:

1. The children of *Zion* may rejoyce in their King.

Pſal. 149. 2. *Let Iſrael rejoyce in him that made him, let the children of Zion rejoyce in their King.*

If they conſider their wonderfull happineſs in being ſubject to ſuch a King: as,

Firſt, Was choſen and appointed by God himſelf immediatly.

Pſal. 2. 6, 7, 8. *Even I have ſet my King upon Zion, mine holy Mountain.*

Secondly, Was qualified with gifts above

above all his fellows, even above all the men on Earth, or *Angels* in Heaven, *Psal.* 45. 2.

Thirdly, Is independent: his subjects are not charged with supporting, or defending him; but he defends and maintains them, *Isaiah* 9. 7.

Fourthly, Is alwaies present with his subjects.

Matth. 28. 20. *And loe I am with you alway, untill the end of the World,* Amen.

Fifthly, Is head of all Principalities and Powers, and hath all honor and power given him in Heaven and Earth, and rules over all Nations, People, and Languages, *Col.* 2. 9. *Dan.* 7. 13, 14, 27.

2. They ought exceedingly to rejoyce, if they consider the priviledges they have in being subjects in the Kingdom of *Christ:* for thereby,

First, They have the favour and presence of God with them; his covenant of peace, and his sanctuary with them, *Ezech.* 37. 26, 27.

Secondly, They have great dignity: they are made Kings themselves, a royall Nation; they are

Princes

Princes of the people, even all the people of the God of *Abraham*, Rev. 1. 6. 1 Pet. 2. 9.

3. They have royall entertainment, and are daily feasted of their King, with daily banquets in the Word and Sacraments; *Christ* Supping with them, *Revel.* 3. yea, giving his own body for meat, and his own blood for drink, *Isaiah* 25. 6.

4. They dwell safely, and find shelter and succour in all distresses, *Isa.* 25. 4. *Ezek.* 34. 25. *Michael* the great Prince standeth for the children of the people, *Dan.* 12. 1.

5. Their King is exalted to the supreamest honor, and therefore is able to prefer them wonderfully; and promised before he was exalted, that he would provide them a place, *Joh.* 14. 2.

CHAP.

CHAP. XXIII.

Of the Church.

Epheſ. 1. 22.

And hath made all things ſubject under his feet, and hath appointed him over all things, to be the head to the Church, &c.

HItherto of the means of grace: the ſubject of grace follows, and that is the *Church*.

The *Church* is the whole multitude of men elected to eternall life by God in *Chriſt*.

Concerning the *Church* there are theſe *Principles*.

Firſt, That it is a company of men ſeparate from the world, gathered by the voice of *Chriſt*.

The Scripture ſtill makes a difference between the World and the *Church*; and the word ſignifieth ſuch as are gathered together by the voice of Gods Criers.

Joh. 17. 9. *I pray for them, I pray not for the world, but for them whom thou haſt given me, for they are thine.*

Verſ. 14.

Verſ. 14. *I have given them thy Word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.*

The ſecond *Principle.*

That the *Church* is one.

Eph. 4. 4 *There is one body and one Spirit, even as ye are called in one hope of your Calling.*

Cantic. 6. 9. *My dove, my undefiled is but one; ſhe is the only one of her mother, ſhe is the choice one of her that bare her, &c.*

Gal. 3. 28. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.*

And the *Church* is one, as in many other reſpects, ſo becauſe all the Godly are myſtically united in one body.

Rom. 12. 5. *So we being many are one body in Chriſt, and every one members one of another.*

Eph. 4. 15, 16. *But, ſpeaking the Truth in love, may grow up into him in all things, who is the head, even Chriſt.*

Verſ. 16. *From whom the whole body fitly joyned together, and compacted by*

by that which every joint ſupplieth, according to the effectuall working in the meaſure of every part, maketh encreaſe of the body unto the edifying of it ſelf in love.

Thirdly, That ſhe is knit unto Chriſt her head by an indiſſoluble union.

Col. 1. 8. *And he is the head of the Body, the Church: who is the beginning, the firſt born from the dead, that in all things he might have the prehemineuce.*

Col. 2. 19. *And not holding the head, from which all the body by joints and bands having nouriſhment miniſtred, and knit together, encreaſeth with the encreaſe of God.*

1 Cor. 12. 27. *Now ye are the body of Chriſt, and members in particular.*

Eph. 1. 22, 23. *And hath put all things under his feet, and gave him to be the head over all things to the Church.*

Verſ. 23. *Which is his body, the fulneſs of him that filleth all in all.*

So as ſhe is truly bone of his bone, and fleſh of his fleſh.

Eph. 5. 30. *For we are members of his body, of his fleſh, and of his bones.*

One

One with Christ, not in nature as the Trinity is one, nor in person as the two natures in Christ; But in spirit.

1 Joh. 4. 13. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

For the Spirit of the Son dwelleth in us.

4. Fourthly, That she is Holy.

Eph. 5. 27. *That he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing; but that it should be Holy, and without blemish, &c.*

1 Pet. 2. 9. *But ye are a chosen Generation, a royall Priest-hood, an holy Nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light, &c.*

Dan. 7. 18. *But the Saints of the most high shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.*

And so she is Holy,

1. By separation from the world, in that the godly are consecrated to holy uses: they are holy by Calling.

2. By

2. By inchoation of true holineſs in nature and practiſe.

Tit. 3. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.*

3. By imputation of *Chriſts* holineſs, being waſhed in his blood.

Heb. 10. 10. *By the which Will we are ſanctified through the offering of the body of Jeſus Chriſt once for all.*

4. By conſummation of all holineſs in the other world.

Fifthly, She is *Catholick*: that is one of the Articles of the Creed: the Church is *Catholick* in three reſpects.

1. In reſpect of time, all the Godly being members of this one body, though they live in all the ſeverall ages ſince the beginning of the World.

2. In reſpect of place, becauſe all the juſt, both in Heaven and Earth, are all of this one body.

Eph. 1. 10. *That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in Heaven, and which are on earth, even in Him.*

And

And ſo from all parts of the world is the Church gathered, all the particular Churches in the world are but members of this Church Univerſall.

3. In reſpect of perſons, becauſe it is gathered, eſpecially ſince *Chriſt*, out of all Nations, there being no difference put, in reſpect of mens outward condition.

Rev. 5. 9, 10. *And they ſung a new ſong, ſaying, Thou art worthy to take the Book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood out of every kinred, and tongue, and people, and Nation.*

Verſ. 10. *And haſt made us unto our God Kings and Prieſts, and we ſhall raign on the Earth.*

Gal. 3.28. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.*

Sixthly, That ſhe is militant, that is, ſhe is in this life expoſed to croſſes and afflictions, and tentations, and oppoſitions.

2 Tim. 4 7, 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith.*

Verſ.

Verſ. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.*

Luk. 9.24. *For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.*

Acts 14. 22. *Confirming the ſouls of the Diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the Kingdom of God.*

Rev. 1. 9. *I John, who alſo am your brother, and companion in tribulation, and in the Kingdom and patience of Jeſus Chriſt, was in the Ile that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.*

Rev. 12. 11. *And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death.*

Eph. 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt Principalities, againſt Powers, againſt the Rulers of the darkneſs of this world, againſt ſpirituall wickedneſs in high places.*

Now

Now the Lord would have his Church ſo expoſed to croſſes, both for his own ſake and for hers, and for his enemies ſake.

1. For his own ſake, that he might ſhew his hatred of *ſin*, even in his own children, and the glory alſo of his power and mercy in their deliverance, as well as his *juſtice* in their afflictions.

2. For their ſakes, that being in this warfare humbled and tamed for their ſins, they might not periſh with the world, 1 *Cor.* 11. 31, 32. and may be herein like to *Chriſt*, Rom. 8. 29.

3. For their enemies ſake, that they may know, that they ſhall never be ſpared, if God ſpare not his own children.

1 Pet. 4. 17. *For the time is come, that judgment muſt begin at the houſe of God: and if it firſt begin at us, what ſhall the end be of them, which obey not the Goſpell of God?*

Seventhly, That ſhe is invincible.

Matth. 16. 18. *And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell ſhall not prevail againſt it.*

Rom. 8,

Rom.8.37. *Nay, in all theſe things we are more then conquerours through him that loved us.*

Verſ.38. *For I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come.*

Verſ.39. *Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of GOD, which is in CHRIST JESUS our Lord.*

1 Pet. 5.10. *But the God of all grace, who hath called us into his Eternall glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.*

The Uſes of theſe *Principles* may be either, for

1. *Inſtruction.*
2. *Conſolation.*

1. For *Inſtruction:* and ſo the ſound conſideration hereof may ſerve,

Firſt, To ſtirr us up to pray, that God would open our eyes to ſee the glory of his power, and grace, in the calling of his Church out of the world; and the moſt happy ſupre-

macy of *Chriſt* over the *Church*, and our own felicity, if we be members of the *Church*, Eph. 1. 17. &c.

Secondly, To inflame in us the care to make our *calling* and *election* ſure, that ſo we may be infallibly aſſured that we are members of the true Church. If any ask for ſome plain ſign, by which briefly the heart of man may eſtabliſh it ſelf in this point: I anſwer, that to be aſſured that we are true members of the Church, and body of *Chriſt*, we muſt carefully try our ſelves by ſuch ſigns as theſe. For, they are members of the Church,

Signs of a true member of the Church.

1. That are called out of the world by the voyce of the cryer, and ſeparated by the power of the Word.

2. That relye upon *Chriſts* merits for righteouſneſs and ſalvation.

3. That cleave unto ſuch as fear God with unchangeable affections, as the only people of the world.

4. That are reformed from their old evil converſation, to the conſtant endeavours of a holy life.

Thirdly, If we find our ſelves to be of the *Church*, we ſhould ſtrive for exceeding thankfulneſs to God,

God, that hath called us out of darkneſs to his marvellous light, and ſaved us from the common condemnation of the world, 1 *Pet.* 2. 9.

Fourthly, We ſhould labour by holineſs of life to exceed all the *Papiſts*, or *Pagans* of the world, that men might ſee by our piety, that God hath done more for us then for any ſuch as they: Our works ſhould ſpeak for us that we are of the true Church; and not by our ſinfull lives diſhonour God as our Father, or the Church as our Mother, *Eph.* 1.4. *Eph.* 2. 8. *Chriſt* comes into his garden, to ſee how his plants grow, *Cant.* 6.10.

Fifthly, We ſhould know no man after the fleſh, nor reckon of men by their means in the world, but by their relation to *Chriſt*, or the *Church*, 2 *Cor.* 5. 16.

Sixtly, We ſhould therefore avoid the ſociety of the wicked, and not forſake the fellowſhip of the Godly, 2 *Cor.* 6. 15. 2 *Theſ.* 3. 14. *Heb.* 10. 25.

Seventhly, We ſhould therefore carry our ſelves one towards another, as fellow ſervants in the ſame

family, and fellow-Citizens in the ſame City, with all meekneſs, patience, unity, and love, *Eph.* 4. 2,3. willingly imploying our gifts for the good of the Church, *Rom.* 12. 6,7,8.

Eighthly, Seeing we are in a continuall warfare, we ſhould ſtand upon our guard, quitting us like men, and be ſtrong putting on all the Armour of God, *Eph.*6.10.

Ninthly, We ſhould for ever learn to think and ſpeak reverently of the Church of God, ſeeing it is the *Houſe of God, the family of Chriſt, the ground and pillar of the Truth*, and that Gods people are Gods *hidden ones*, Epheſ. 3. 15. 1 Tim. 3. 15. *Pſal.* 83.3.

And in particular, both Miniſters and Magiſtrates, that are deputed to the government of the *Church* under *CHRIST*, ſhould be carefull to do their duties with all care. Miniſters are charged in theſe Scriptures, *Joh.* 21. 15, 16. 1 *Pet.* 5. 2. 1 *Cor.*12. 28. 1 *Tim.* 3. 15.

And Magiſtrates muſt remember that God hath given them to be nurſing Fathers to the *Church*, Eſa. 60. 10,11. 2 Chr.34.33. and 35.3. &c.

Here

Here is alſo matter of ſingular *Conſolation* for all the true members of the true Church, if they conſider

Uſes for *Conſolation.*

Firſt, The love of *Chriſt* toward them: He affecting them, as a Spouſe or wife, 2 *Cor.* 11. 2. *Rev.* 19. 7.

Secondly, The fellowſhip they have with *Chriſt*, 1 Cor. 1. 9.

Thirdly, The care of *Chriſt* for their *Sanctification*, Eph. 5. 25, 26.

Fourthly, The royall furniture with the which from *Chriſt* they are clad, being not deſtitute of any heavenly gifts, 1 *Cor.* 1. 7.

Fifthly, Their ſafety in all their warfare, and their conqueſt and deliverance out of all their troubles, and their aſſurance of full happineſs in the end.

And all this ſhould comfort the more;

1. If we remember what we were, and are in our ſelves. The *Church* is black, *Cant.* 1. 4. And the daughter of *Pharaoh*, Pſal. 45. And *Chriſt* found her out firſt in her blood, *Ezech.* 16, 6.

2. If we conſider, that here is no accepting of perſons: but the

Eunuches, and the ſtrangers may be admitted into the Church, as well as the children of the Kingdom, *Iſa.* 56.3.

CHAP. XXIV.

Of Juſtification.

HItherto of the ſubject of grace, *viz.* the *Church*: the Degrees of grace in this life are two,

1. *Juſtification.*
2. *Sanctification.*

Concerning *Juſtification*, there are theſe *Principles:*

Firſt, That all men have ſinned, and the whole World is guilty before God, naturally, and in themſelves.

Rom. 3.19, 23. *Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law: that every mouth may be ſtopped, and all the world may become guilty before God.*

Verſ. 23. *For all have ſinned, and come ſhort of the glory of God.*

Gal. 3. 22. *But the Scripture hath concluded all under ſin, that the promiſe*

miſe by faith of Jeſus Chriſt, might be given to them that believe.

Secondly, That by mens own works, no fleſh can be juſtified.

Rom. 3. 20. *Therefore by the deeds of the Law, there ſhall no fleſh be juſtified in his ſight: for by the Law is the knowledge of ſin.*

Tit. 3 5 *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.*

Gal. 3. 11. *But that no man is juſtified by the Law in the ſight of God, it is evident; for, the juſt ſhall live by Faith.*

Phil. 3. 9. *And be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.*

Juſtified, I ſay, before God: for by works we may be juſtified before men; of which *Juſtification* the Apoſtle *James* ſpeaks in his ſecond Chapter.

Thirdly, That the righteouſneſs, which maketh us juſt, is in *Jeſus Chriſt*, being made ours by *imputation.*

2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

1 Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Rom. 5. 18, 19. *Therefore as by the offence of one, judgment came upall men to condemnation: even so by the righteousness of one, the free gift upon all men unto Justification of life.*

Vers. 19. *For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.*

Phil. 3. 9. *And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by Faith.*

Jer. 23. 6. *In his daies Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The LORD our righteousness.*

Rom. 4. 7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.*

4. That

4. That this righteouſneſs is made ours only by Faith; and ſo we are juſtified only by Faith as it apprehends, and laies hold upon, and relies, on the Righteouſneſs of *Chriſt*.

Rom. 3. 28. *Therefore we conclude, that a man is juſtified by Faith, without the deeds of the Law.*

Gal. 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the Faith of Jeſus Chriſt: even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the works of the Law: for by the works of the Law ſhall no fleſh be juſtified.*

Rom. 1. 16, 17. *For I am not aſhamed of the Goſpell of Chriſt; for it is the power of God unto Salvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.*

Verſ. 17. *For therein is the righteouſneſs of God revealed from Faith to Faith, as it is written, The juſt ſhall live by Faith.*

Heb. 11. 6. *And without Faith it is impoſſible to pleaſe him.*

5. That this Faith is the gift of God.

Joh. 6. 29. *Jeſus anſwered and ſaid*

unto them, This is the work of God, that ye believe on him whom he hath sent.

Phil. 1. 29. *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*

Eph. 2. 8. *For by grace are ye saved, through faith: and that not of your selves, it is the gift of God.*

Hebr. 12. 2. *Looking unto Jesus the Author and Finisher of our Faith.*

Sixthly, That all men have not Faith.

Isai. 53. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

2 Thes. 3. 2. *All men have not Faith.*

And therefore this Faith is called the Faith of Gods *Elect.*

Tit. 1. 1. *Paul a servant of God, and an Apostle of Jesus Christ, according to the Faith of Gods Elect.*

Seventhly, That there is but one kind of Faith, by which all the *Elect* of God are justified.

Eph. 4. 5. *One Lord, on Faith, one Baptism, &c.*

Eighthly,

Eighthly, That being justified by Faith, we have peace with *God*, and forgiveneſs of all our ſins.

Rom. 3. 25. *Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.*

Rom. 5. 1. *Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.*

The conſideration of theſe *Principles* ſhould work in us:

Firſt, A ſpeciall care of divers duties; as,

1. The deteſtation of that Doctrine, that teacheth men to reſt upon the Merits of their own works contrary to theſe expreſs Scriptures.

Rom. 3. 20. *Therefore by the deeds of the Law, there ſhall no fleſh be juſtified in his ſight: for by the Law is the knowledge of ſin.*

Gal. 3. 10. *For as many as are of the works of the Law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law, to do them.*

Eph. 2.

Eph. 2. 8, 9. *For by grace are ye saved through Faith, and that not of your selves, it is the gift of God.*

Vers. 9. *Not of works, lest any man should boast.*

Tit. 3. 5. *Not by works of righteousnes which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.*

All which we should carry in our minds.

2. The inflammation of the love of *Christ* in us, and the admiration of the riches of Gods grace.

Rom. 5. 6, 7, 8. *For when we were yet without strength, in due time Christ died for the ungodly.*

Vers. 7. *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

Vers. 8. *But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.*

3. An especiall care above all things to believe, accounting all things but dung in comparison of the knowledge of *Christ*. Without this

this Faith, it is impoſſible to pleaſe GOD, *Hebr.* 11. 6. We ſhould never reſt, till we could ſay, *It is the LORD our Righteouſneſſe*, Jer. 23. 6. We are undone if we have not ſuch a Faith as will *juſtifie* us.

Queſtion. Tell us diſtinctly, what we muſt do about believing; which being done, we may be ſure we are juſtified. Uſe of Direction.

Solution. Firſt thou muſt believe, that *Jeſus* of *Nazareth* is the promiſed *Meſſias*, and the very Sonne of God, *Matthew* 16. 16.

1 John 4. 15. *Whoſoever ſhall confeſſe that Jeſus is the Son of God, God dwelleth in him, and he in God.*

Secondly, thou muſt reſt upon the *Paſſion* and obedience of *Jeſus Chriſt*, as the only ſufficient means of thy happineſſe, receiving the Promiſes, that declare thy liberty ſo to do, *Rom.* 4. 23, 24. *Rom.* 5. 17.

Thirdly, thou muſt in thy prayers preſent *Chriſt* to God, and make it known as a Covenant of thy heart, that thou doſt rely upon him only; and ſo give glory to God, againſt the fear of the Law, Sin, Death, and Hell.

Fourthly,

Fourthly, thou must resolve to rest in this course, and never to depart from thy confidence herein: Thus, *The just must live by their faith.*

Thus of the third Use.

4. Fourthly, we should be stirred up to shew forth daily the use, power, and truth of our *justification* by the effects of it; which we should strive to stir up in us, as namely, we should shew that we are justified:

1. By confirming our consciences in peace and tranquillity. So *Rom.* 8.33. a challenge, *Quis intentabit?* & ver. 35. *Quis separabit?*

2. By going boldly to God, and the Throne of his Grace; as knowing, in how much grace we stand with God.

3. By comforting our selves in the hope of glory, as knowing that we are heirs of the World.

4. By glorying in tribulation, being never ashamed of our faith and hope, *Rom.* 5. 1, 2, 3, 4, 5, *&c.*

5. 5. The Doctrine of our free Justification should teach us to carry our selves with all compassion and meekness toward other men, that yet live in their sins: for we were such

such as they once, till the grace of God appeared without any desert of ours.

6. We should be careful of good works, to free the glorious Doctrine of liberty from the aspersion of evil men; and to shew our thankfulnesse to God, and the truth of our faith, *Rom.* 3. 21. 6.

James 2d. the later part of the Chapter. *Titus*, 3. 7, 8.

7. This should make us for ever judge of mens worth by their faith, and to say, Oh, he, or she is blessed, that believed; and to account highly of poor *Christians*, that are rich in faith. 7. *James* 2. 5.

8. For ever while we live, we should glory, not in our selves, but in the *Lord*, acknowledging whatsoever we are, we are by the grace of God, 1 *Cor.* 1. 31.

1 Cor. 1. 31. *That according as it is written, He that glorieth let him glory in the Lord.*

Rom. 3. 27. *Where is boasting then? it is excluded: By what law? Of works? Nay; but by the Law of Faith.*

Secondly, this Doctrine should work in us much *consolation*, even life from the dead: *Justification* is called

called *Justification* of life, *Rom.* 5. 18. It should quicken us above many other Doctrines, and the rather if we consider:

1. That in *Christ* there is a daily *propitiation* for all our sins, *Rom.* 3. 25. 1 *John* 2. 2. He will see our filthy Garments taken off us, and clothe us with change of rayment, *Zach.* 3. 3, 4.

2. That the very blessing of *Abraham* comes upon us: we are heirs of the World as well as he, *Gal.* 3. 9. *They which be of faith, are blessed with faithful* Abraham, *Romans* 4. 11. 12.

Galat. 3. 5. *He therefore that ministreth to you the Spirit, and worketh miracles among you, Doth he it by the works of the Law, or by the hearing of faith?*

3. That though this be clogged with a condition of Believing; yet we are not excepted, but may lawfully rest upon *Christ*; yea we are commanded to believe, 1 *John* 3. 23. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ*, &c. Yea, God doth beseech us to be reconciled, 2 *Cor.* 5. 20. *Now then we are Ambassadours for*

for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, be ye reconciled to God.

4. That this believing in *Chriſt*, makes us accounted as righteous as ever *Adam* was, or we could have been, if we had kept the Moral Law; and God is as well pleaſed with us: our faith is accounted for righteouſneſſe, and inſtead of it, *Rom.* 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſſe.*

5. That we may from hence gather alſo aſſurance of raigning with GOD in another World, as the *Apoſtle* ſhews, *Rom.* 5. 9, 10, 11. *Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.*

Ver. 10. *For if when we were enemies, we were reconciled to God, by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.*

Ver. 17. *For if by one mans offence Death reigned by one, much more they which receive abundance of grace, and of the gift of righteouſneſſe, ſhall reign in life by one, Jeſus Chriſt.*

Rom.

Rom. 8. 30. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

6. Lastly, that nothing shall separate us from this love of God, no accusation shall be received against us, *Rom.* 8. 33, 34, 35.

Thirdly, this may serve for great reproof,

First, for the neglect of faith in many; Oh, Who hath bewitched thee that thou shouldest not believe! Why will ye still be shut up, and live under the curse? *Galat.* 3. 1. *O foolish Galatians, Who hath bewitched you?*

Ver. 10. *For as many as are of the works of the Law, are under the curse.*

Ver. 23. *But before faith came we were kept under the Law, shut up unto the faith,* &c.

2. Of the most of us, for leaning still too much to our own works; we can hardly tell, how in our either glorying, or grieving, to quit our selves from the infection of pleading merit of Works.

3. Of many dear Servants of God for their slothfulnesse, and miserable neglect

neglect of the aſſurance of Faith; reſting ſtill in their weakneſſe of faith, and not ſtriving to be fully perſwaded.

CHAP. XXV.

Of Sanctification.

1 Theſ. 4. 3.

For this is the will of God, even your Sanctification.

HItherto of *Juſtification*; *Sanctification* follows.

Concerning *Sanctification* there are theſe *Principles:*

1. That whom God juſtifieth, he ſanctifieth, *Rom.* 8. 30. *Moreover, whom he did predeſtinate, them he alſo called, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified.*

Ezech. 36. 26, 27. *A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony-heart out of your fleſh, and I will give you an heart of fleſh.*

Ver. 27. *And I will put my Spirit within you, and cauſe you to walk in my*

my Statutes, and ye shall keep my Judgements, and do them, &c.

2. That to be truly sanctified, is to die to sin, and to rise again to newnesse of life, *Rom.* 6. 1, 2, 3, 4. *What shall we say then? Shall we continue in sin, that grace may abound? God forbid: How shall we that are dead to sin, live any longer therein?*

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father: even so we also should walk in newnesse of life. &c. Or it is to repent and believe the Gospel, *Mark* 1. 15. *And saying, the time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the Gospel.*

3. That except we be born again, we cannot enter into the kingdom of God, *Joh.* 3. 5. *Jesus answered, Verily, verily, I say unto you, Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*

Hebr.

Hebr. 12. 14.. *Follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord.*

1 John 1. 7. *But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.*

2 Cor. 5. 17. *Therefore if any man be in Chriſt, he is a new creature, old things are paſt away, behold, all things are become new.*

Fourthly, that Sanctification is GOD's gift, and work, in *Jeſus Chriſt*; We can no more convert our ſelves, than we can beget our ſelves at firſt; We can no more create our ſelves new men, than we can create our ſelves men, *Acts* 5. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſſe of ſins.*

Acts 11. 18. *When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.*

2 Tim. 2. 25. *In meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance*

to

to the acknowledging of the truth.

1 Cor. 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us, wiſdom, and righteouſneſſe, and ſanctification, and redemption.*

Titus 3. 5. *Not by works of righteouſneſſe which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.*

Ezech. 37. 28. *And the Heathen ſhall know that I the Lord do ſanctifie Iſrael, when my Sanctuary ſhall be in midſt of them for evermore.*

Fifthly, that our Sanctification is unperfect, while we live in this World, 1 *John* 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.*

Prov. 24. 16. *For a Juſt man falleth ſeven times, and riſeth up again: but the wicked ſhall fall into miſchief.*

Iſai. 64. 6. *But we are all as an unclean thing, and all our righteouſneſſes, are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have taken us away.*

The Uſes may be, for
Information.
Inſtruction.
Humiliation: and
Conſolation.

For

For the first: we may hence take notice of the wisdom of God in curing the Posterity of *Adam*. We received a double Disease from *Adam*: the one was guilt of eternal death: the other was corruption of nature. By *Justification* the first was abolished, and by *Sanctification* the other is healed by degrees.

For the second, we may here learn many things:

The first is, carefully to study our own sanctification, and compel upon our selves a more constant endeavour of sound Reformation. To this end I propound two things:

1. Certain *Motives* which we should have continually in our minds to stir us up to the care of holinesse, and to get true grace.

2. Certain Rules which may exceedingly further us about our *Sanctification*.

The *Motives* are these, amongst many:

1. The Commandment of GOD. Motives to Holinesse.

1 *Thes.* 4. 3. *For this is the will of God, even your Sanctification.*

Ephes. 2. 10. *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained,*

ordained, that we ſhould walke in them.

2. The Conſcience of our debt, which we owe herein, *Rom.* 8. 12. *Therefore Brethren, we are Debters, not to the fleſh to live after the fleſh:* being redeemed by *Chriſt.*

Titus 2. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works.*

3. The conſideration of our own dignity: we are the Children of God, the Temples of the Holy Ghoſt, Kings and Prieſts unto God; God's own peculiar people & inheritance.

4. The rich Promiſes that belong to godlineſſe, 1 *Tim.* 4. 8. *For bodily exerciſe profiteth little, but godlineſſe is profitable unto all things, having promiſe of the life that now is, and of that which is to come.*

5. The aſſuring hereby of our Calling, and Election, 2 *Pet.* 1. 10. *Wherefore the rather, brethren, give diligence to make your Calling and Election ſure: for if ye do theſe things, ye ſhall never fall.*

6. The excellency of good works: they are Sacrifices ſeaſoned with the Salt of Faith, kindled with the Fire of

of the Holy Ghoſt, offered by the Merit of *Chriſt*, and accepted of God, 1 *Pet.* 2. 5. *Ye alſo as lively ſtones, are built up a ſpiritual Houſe, an holy Prieſthood, to offer up ſpiritual Sacrifice, acceptable to God by Jeſus Chriſt.*

7. The ſilencing of the ignorant, from ſpeaking evil, 1 *Pet.* 2. 15. *For ſo is the will of God, that with well-doing, ye may put to ſilence the ignorance of fooliſh men.*

8. Becauſe elſe,

1. The Name of *God* will be blaſphemed, *Rom.* 2. 24. *For the Name of God is blaſphemed among the Gentiles through you.*

2 Sam. 12. 14. *Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo that is born to thee, ſhall ſurely die.*

2. The Spirit of God will be grieved, and the works of the Spirit deaded, *Epheſians* 4. 30. *And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of Redemption.*

3. The judgements of God will be provoked, *Pſal.* 89. 31, 32.

Rules about our Sanctification.

The Rules we had need to be put in mind of, that concern *Sanctification*,

either ſhew us what to take heed of, or what to do.

That we be not deceived in this great Work of true grace, we muſt take heed;

Firſt, of retchleſneſſe and ſecurity; whereby a man lives ſo, as he is inſenſible and careleſſe of Reformation altogether. *Awake thou that ſleepeſt*, Eph. 5. 14.

Secondly, of the daily baits, and methods of ſin: be not inſnared with the pleaſures of *ſin*, which are but for a ſeaſon, but circumciſe betimes the fore-skins of your hearts, *Jer.* 4. 4.

Thirdly, of procraſtination and delaying of time in the buſineſſe of Reformation. For thy life is uncertain, *Matth.* 25. 13. and every day adds to the heap of ſin and wrath, *Rom.* 2. 5. Sin not againſt thy purpoſes of amendment, leſt thou grow more hardned.

Fourthly, of hypocriſie, and fained holineſſe, *Eſa.* 58. 2. *Jam.* 4. 8.

Fifthly, of the perſwaſion of the merit of your own works, *Rom.* 10. 3. *For they being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their own righteouſneſſe, have not ſubmitted*

ſubmitted themſelves to the righteouſneſſe God, &c.

Sixthly, of temporary righteouſneſſe, *Hoſea* 6. 4. *O Ephraim, What ſhall I do unto thee? O Judah, What ſhall I do unto thee? for thy goodneſs is as a morning cloud, and as the early dew it goeth away.* Or being weary of well-doing, *Galat.* 6. 9. *And let us not be weary in well-doing; for in due ſeaſon we ſhall reap, if we faint not.*

Seventhly, of the precepts of men, *Matth.* 15. 9. *But in vain do they worſhip me, teaching for Doctrines the commandments of men.*

Ezech. 20. 18. *But I ſaid unto their children in the Wilderneſs, Walk ye not in the Statutes of your fathers, neither obſerve their judgements, nor defile your ſelves with their Idols.*

Eighthly, of looking after the example and faſhion of the World, *Rom.* 12. 2. *And be ye not conformed to this world.*

Ninthly, neglect of Prayer for the particular furtherance of Reformation and Grace, *Lament.* 5. 21. Shall he not give us his holy Spirit if we ask him, as our Saviour ſheweth in the *Parable?*

Tenthly, let the beſt of us take heed of a ſtrange deceit, and that is, to reſt in fair words, and attentive hearing. How is it, that men, that hear many precious counſels, comforts, and reproofs, go away without any Reformation, and think they do well, if they commend the Sermon? &c. Oh how common is this diſeaſe to be awake to hear of the diſeaſe, or medicine, and fall aſleep before it be applied! Like thoſe hearers in the Goſpel, of whom it is ſaid, *They heard, they marvelled, and they went their wayes.*

Thus much of what we ſhould avoid, that the work of *ſanctification* be not hindred.

On the other ſide there be divers things to be obſerved by us, as

Firſt, we muſt look to the matter to be done, which hath two conſiderations in it:

1. That in general, *whatſoever things are true, honeſt, juſt, pure, lovely, and of good report,* that have *vertue* and *praiſe* in them, that we ſhould think on thoſe things, and ſtudy how to glorifie God, and inrich our ſelves by well doing them, *Phil.* 4. 8. *Eph.* 5. 8. *&c.*

2. That

2. That we ſtrive to keep our ſelves free from, or ſpeedily mortifie ſuch evils as uſually ſtain the profeſſion of Religion after Calling. Beſides the mortification of groſſe evils, which the firſt repentance puts away; we muſt watch carefully againſt other ſins, ſuch as are Lying, rotten communication, deceit, anger, wrath, and all bitterneſſe, and curſed ſpeaking, *Coloſſians* 3. 8. *Epheſians* 4. 25.

Secondly, we muſt look to the end of all our actions; the end, I ſay, both of intention, and continuance: For,

1. We muſt propound the glory of God, as the main end of all our actions, 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.* Philip. 1. 11.

2. We muſt ſo begin Reformation and good Works, as we be ſure alſo to endeavour with all conſtancy to hold out to the end, *Luke* 1. 75. *In holineſſe and righteouſneſſe before him, all the dayes of our life.*

Pſal. 106. 3. *Bleſſed are they that keep judgement, and he that doth righteouſneſſe at all times.*

Thirdly, we must look to the manner of our Reformation, that it be done with all sincerity; and so we do,

1. If we turn from all sorts of our transgressions, *Ezech.* 18. 30, 31. *Therefore I will judge you, O House of Israel, every one according to his ways, saith the Lord God. Repent, and turn your selves from all your transgressions: so iniquity shall not be your ruine.*

Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

2. If we labour for a sanctification that is throughout in all parts, in soul, in body, and in spirit; that is, in our outward man, and in our affections, and in our judgements, and thoughts.

Fourthly, we must be exceeding mindful of the means of *sanctification*, and so we must especially think of,

1. The Word, to subject our selves to the power of it: for, *if we hear, our souls shall live*; we are *sanctified by the truth*, and God will have

his

his Law magnified; and the *Word is able to build us up ſtill further, till* we come to Heaven, *Iſai.* 55 3. *Joh.* 7. 19. *Iſai.* 42 21. *Acts* 20. 32.

2. The *Sabbath*: for that is *the ſign of our Sanctification.* It is a ſign to aſſure, that God will not fail us in his bleſſing; and it is a ſign that we are indeed a holy people, if we be careful to keep the *Sabbath.*

It is the Market-day for our ſouls, and by the right keeping of the *Sabbath*, we ſhall be the better able to ſerve God all the week after, *Exod.* 31. 13, 14. *Speak thou alſo unto the children of Iſrael, ſaying, Verily, my Sabbaths ye ſhall keep: for it is a ſign between me and you, thorowout your generations, that ye may know that I am the Lord that doth ſanctifie you.*

Ye ſhall keep the Sabbath therefore: for it is holy unto you: every one that defileth it, ſhall ſurely be put to death: for whoſoever doth any work therein, that ſoul ſhall be cut off from amongſt his people.

Iſai. 56. 2. *Bleſſed is the man that doth this, and the ſon of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.*

Thus of the Uſes for Inſtruction.

Thirdly, theſe Principles may terrifie all men that are unſanctified, that have not true grace, that live in their ſins: Wo unto worlds of men becauſe of ſin! for thereby they may gather, that there is no cure done to their natures, that they are not at all juſtified before God, that they have no part with *Chriſt*, and that all they do is ſtill impure, *Matth.* 7. 18. *Titus* 1. 15. Yea, and that the wages of their ſins will be death; and that, in the *ſtate* they are in, they cannot be ſaved, *Rom.* 6. 23. *John* 3. 5. And in the mean time, what know they how ſoon the whirle-wind of the *Lord* may fall upon the wicked? *Jer.* 23. 19. *Behold a whirle-wind of the Lord is gone forth in fury, even a grievous whirle-wind, it ſhall fall grievous upon the head of the wicked.*

And for all the things they have done in the fleſh, they muſt come to judgement; and the rather becauſe they have not taken warning, *Acts* 17. 31. *Becauſe he hath appointed a day, in the which he wil judge the world in righteouſneſſe, by that man whom he hath ordained.*

Object.

Object. But some one may say, What tell ye us of these terrible things? we have no reason to think of our selves, that we are unsanctified, How can we or you tell, Who are not sanctified?

Sol. It is easie to tell in the *negative*, who are not sanctified: you may know it of wicked men,

1. Because they are asleep, and dead in sin, and have not any true feeling of the hatefulnesse of their many sins, *Eph.* 2. 1. *And you hath he quickned, who were dead in trespasses and sins.*

2. Because sin raigns in them, it hath an unlimited power in them, *Rom.* 6. 12. *Let not sin raign therefore in your mortall body, that ye should obey it in the lusts thereof.*

3. Because they sin by covenant, they hire themselves; their purpose is with their whole hearts to commit, and continue in sin, they obey as servants, *Rom.* 6. 16. *Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousnesse.*

4. Becauſe they are ſilent from prayer, and confeſſion of ſin, *Pſalm* 32. 3, 5.

5. Becauſe they have no ſavour of the things of the Spirit, but altogether ſavour fleſhly things, *Rom.* 8. 5. *For they that are after the fleſh, do mind the things of the fleſh: but they that are after the Spirit, the things of the Spirit.*

6. Becauſe they never had any *marriage-affections* to *Jeſus Chriſt*, Rom. 7. 4.

7. Laſtly, a wicked man finds in himſelf, not only an impotency, but an impoſſibility to be ſubject to the Law of God. He reſolves that he cannot poſſibly yield to the directions of the Word, nor will not: whereas a godly mind loves the Law, deſires to obey, endeavours it, ſubjects himſelf to it, though he fail many wayes.

Fourthly, and laſtly, the godly may be comforted in the obſervation of this work of the Spirit of grace, that is in *Jeſus Chriſt*, which kills ſin in them, and hath made them alive from the dead.

Objection. But ſome weak *Chriſtians* might ſay, There is much comfort

fort in this Doctrine, of the healing of their natures, ſave that the imperfection of their *Sanctification* is a continual diſcomfort.

Solution. Chriſtians may, and ought to comfort themſelves againſt the imperfection of their *Sanctification* many wayes; and ſo if they look,

1. Upon the Spirit of God in their hearts, and ſo two things may relieve them; Firſt, the aſſiſtance of the Spirit, which will help their infirmities, *Rom.* 8. 26. And then if they conſider the very Fountain of all good actions, and every good gift to be the ſame Spirit of God, they muſt needs conclude, it is ſome Divine thing which is wrought in them, in as much as it flows from the Holy Ghoſt; howſoever it be imperfect through the corruption of their hearts. Comfort againſt infirmities

2. Upon *Jeſus Chriſt*; and ſo if they behold,

1. His *Interceſſion*, and that likewiſe hath a double comfort in it: for firſt, *Chriſt* made interceſſion for us, when he prayed for our *Sanctification*; it ſhould much comfort us to remember, that our Sanctification

was

was one of the things *Christ* prayed for, *Joh.* 17. 17. Secondly, *Christ* in his interceſſion in Heaven, covers all the imperfections of the godly, and is their *Advocate* before the Father, 1 *Joh.* 2. 2. *Rom,* 8. 34.

2. His Death and Reſurrection, from whence flowes a vertue continually, which is of ſingular power, to make our ſins ſtill die in us, and quickens us to newneſs of life, *Rom.* 6.4. For this cauſe did *Christ* ſanctifie himſelf, that he might ſanctifie his members by the influencecomes from him, as from their Head, *Joh.* 17. 17.

3. Upon the hope of perfect holineſs: for the time will come, when they ſhal be without ſpot or wrinkle, *Epheſ.* 5. 26. The merit of their perfect holineſs, is found in the price paid by *Jeſus Christ*, *Hebr.* 10.14. It ſhould much ſolace them, that one day there ſhall be a perpetual end of all ſin, and infirmities.

4. If in the mean time they look upon the good nature of GOD, aſſuring them by his Promiſes,

1. That they are under Grace, and not under the Law, *Rom.* 6. 14.

2. That he will not deal with us after our ſins, *Pſal.* 10. 3.

3. That

3. That he will ſpare us as a man ſpareth his ſon that ſerveth him, *Mal.*3.17.

4. That he will accept of the will and deſire, for the deed, 2 *Cor.* 8. 11.

5. That he is ſlow to anger, and ready to forgive, *Pſal.* 103 8. And mercy pleaſeth him. *Mica.*7.8.

6. That he will paſs by our infirmities, and meer frailties, and not take notice of them, *Mica.*7.18.

CHAP. XXVII.

Of the Reſurrection.

Joh. 5. 28, 29.

Marvell not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice.

Verſ. 29. *And ſhall come forth, they that have done good unto the Reſurrection of life, and they that have done evil unto the Reſurrection of damnation.*

HItherto of the *Principles* that concern the third eſtate of man.

The

The fourth eſtate of man is, the eſtate of Glory; and in this, we are to conſider the three degrees of it:

1. The *Reſurrection* of the bodie.
2. The laſt *Judgment*.
3. The glory of *Heaven*.

The *Principles* concerning the *Reſurrection* are theſe:

The firſt *Principle*.

Firſt, The bodies of the dead men ſhall riſe out of the duſt of the earth, and their own ſouls ſhall enter into them again.

Job. 19. 25, 26. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth.*

Verſ. 26. *And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

Iſa. 26. 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe, Awake, and ſing ye that dwell in duſt, for thy dew is of the dew of herbs, and the earth ſhall caſt out the dead.*

Joh. 5. 28. *Marvell not at this: for the hour is coming, in the which all*

all that are in the graves ſhall hear his voice.

1 Cor. 15. 16. *For if the dead riſe not, then is not Chriſt raiſed, &c.*

The ſecond *Principle.*

Secondly, That the bodies of all men ſhall be raiſed, *Joh.* 5. 28.

Small and great; the Earth, Sea, Fire, Beaſts, Fowls, Air, &c. ſhall deliver up their dead.

Rev. 20. 12, 13. *And I ſaw the dead, ſmall and great, ſtand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of thoſe things which were written in the Books according to their works.*

Verſ. 13. *And the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*

Juſt and Unjuſt ſhall ariſe.

Acts 24. 15. *And have hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the dead, both of the juſt and unjuſt.*

Though the unjuſt ſhall not riſe in the ſame manner, nor by the ſame power, that is, by the virtue of *Chriſts* Reſurrection. Dan. 12.

Dan. 12. 2. *And many of them that ſleep in the duſt of the earth ſhall awake: ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.*

Queſt. It may be objected, that *Daniel* ſaith, Many ſhall riſe, not all.

Anſw. He may ſpeak ſo, becauſe we ſhall not all die; but thoſe that are alive at *Chriſts* coming, ſhall be changed in ſtead of death and Reſurrection.

1 Theſ. 4 15. *For this we ſay unto you, by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep,* 1 Cor. 15. 53.

The third *Principle.*

Thirdly, That the ſame bodies which men carry about with them in this World, ſhall riſe again.

Job. 19. 26, 27. *And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

Verſ. 27. *Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another though my reins be conſumed within me.*

Pſalm. 34. 20. *He keepeth all his bones, not one of them is broken.*

This very corruptible muſt put on incorruption. 1 Cor.

1 Cor. 15. 53. *For this corruptible muſt put on incorruption, and this mortall muſt put on immortality, &c.*

The reaſons are, 1. Becauſe every man ſhall receive in his body, what he hath done, either good or evill.

2 Cor. 5. 10. *For we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.*

2. Becauſe elſe it were abſurd, that any other body ſhould be crowned but that which ſuffered, or any puniſhed but that which ſinned.

Fourthly, That this Reſurrection ſhall be at the end of the World, even the laſt day of the World.

Joh. 6. 44. *No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day.*

And therefore we muſt diſtinguiſh between particular Reſurrection, and the generall or *Univerſall*: Particular Reſurrections have been paſt in ſome caſes miraculouſly, as at the time of *Chriſts* death: but the *Principle* ſpeaks of the Univerſall Reſurrection.

The

The Uſes may be for,

1. *Information.*
2. *Inſtruction.*
3. *Conſolation.*
4. *Terrour.*

Firſt, For *Information*, and ſo we ſhould ſtrive to inform our ſelves in three things:

1. The certainty of it, that it ſhall ſurely be.

2. The manner of it, ſince it muſt needs be.

3. The glory of the life in *Chriſt*, that can effect this.

For the firſt, we may find many waies to affect our hearts with a full aſſurance, that our dead bodies ſhall riſe again: many things tend hereunto, ſome probable, ſome infallible; ſome ſhew it, that it may be, others that it ſhall be.

That it is not impoſſible, other works in nature ſhew: as

Firſt, The *Phœnix*, a Bird in *Arabia*, of which it is written, that, waxing old, with the ſticks of Frankincenſe and Caſſia, with which ſhe filled her Neaſt, ſhe makes a fire, and, being put in the fire, and burned to aſhes, by and by after, the dew of Heaven lighting upon her, ſhe comes forth alive. Secondly,

Secondly, We know that many little Birds, which for the Winter-time lie out of the way in deep marſhes, or ſuch like places, yet in Spring time come out alive again.

Thirdly, We ſee that Trees, and Plants in Winter loſe all their ornaments, and being dead to ſee to, yet revive again.

Fourthly, Thus doth the ſeed alſo, which the Husband-man throws on the ground.

1 Cor. 15. 36. *Thou fool, that which thou ſoweſt, is not quickned except it die.*

Fifthly, and laſtly, night and day, ſleep and waking, ſhews us thus much: the day dies into the night, and yet revives to the World with all his glory.

Yea, in man himſelf there are grounds of ſingular probability: For

Firſt, His deliverance from dangers and diſtreſſes, are (as it were) leſſer Reſurrections, and the tearm is given to it. The Houſes in which the *Jews* were Captives, were as ſo many Graves: and their Return, as a Riſing from the dead, *Ezech.* 37. 2. 2 *Cor.* 12. 10. Second-

Secondly, He hath had an experience of the firſt Reſurrection in his ſoul already, and how can he doubt the riſing of his body? *Rom.* 6. *Joh.* 5.25,28. *Rev.*20.6.

Thirdly, Divers particular men have appeared raiſed from the dead; as *Lazarus*, Joh. 11. 43. the Saints that appeared out of the graves after *Chriſts* death, *Matth.* 27. 52, 53.

Fourthly, God ſhewed this in a Viſion to *Ezechiel*, when he ſaw a field full of dry bones receiving at GODS commandment fleſh, and nerves, and life, *Ezech.*37.

But we have more then probabilities, we have certain *arguments* for it, as

Firſt, The Word of God aſſuring it 1 *Theſ.*4 15. as was proved before, to whom all things are poſſible.

Luk. 1. 37. *For with God nothing ſhall be unpoſſible.*

Luk.18.27. *And he ſaid, the things which are unpoſſible with men, are poſſible with God.*

Secondly, The Son of God undertaking to effect it.

Joh. 6. 39. *And this is the Fathers wil which hath ſent me, that of all which he*

he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day, &c.

Thirdly, The Reſurrection of *Chriſt* to aſſure it, who roſe as our Surety, 1 *Theſ.* 4. 14.

Fourthly, The Sacrament of *Baptiſm* ſealeth both the Reſurrection of ſoul and body.

Fifthly, and laſtly, the *Apoſtle* proves at large the neceſſity of the Reſurrection, by many *arguments*: ſhewing in effect, that all Religion is overturned, if the Reſurrection be not believed, 1 *Cor.* 15. 12.

Thus that it ſhall be: How it ſhall be, follows.

The manner of the Reſurrection will be thus:

The manner of the Reſurrection.

Firſt, When the laſt day of the World is come, *Chriſt*, on a ſudden, in the ſame viſible form he went to Heaven, will come in the clouds with his *Angels*, and thouſands of the ſouls of his Saints, *Jude* verſ. 14. 1 *Theſ.* 4. 15.

Secondly, The *Trumpet of God* ſhall then ſound, the *Voice* of the *Archangell* ſhall then be heard: *Chriſt* ſhall command, exhort, and call upon the dead to riſe and come away to judgment,

ment, 1 *Theſ.* 4. 16,17. ſo as the very dead ſhall hear this ſhout and voice of *Chriſt*, Joh. 5. 29. Matth. 24. 31.

Thirdly, Immediatly the Spirit of *Chriſt* will bring the ſouls of all the godly, and they ſhall enter into their bodies; and then they that have ſlept in the duſt of the earth, ſhall be raiſed to life.

Fourthly, The bodies of the wicked ſhall then be raiſed alſo by the power of God, by a way unknown.

Fifthly, Men, that ſhall then be alive, ſhall have a change on a ſudden in ſtead of death, and reſurrection, 1 *Cor.* 15. 1 *Theſ.* 4. 15, 16.

Sixthly, The *Angels* ſhall then gather the *Elect*, and chaſe in the Reprobates from the four winds of Heaven, and preſent them before *Chriſt*, Matth. 24. 31.

Thus of the manner.

Thirdly, This may inform us concerning the glorious life of the Son of GOD, who doth not only live himſelf, but gives life to millions of men by his Spirit, *Joh.* 5. 21. and raiſed dead bodies ſo miraculouſly.

Thus

Thus of the Uſes for *Information.*

From the Doctrine of the Reſurrection we ſhould learn divers things.

Firſt, It ſhould teach us not to mourn immoderately for the dead: ſince that *Chriſt* comes again, he will bring them with him; and the Earth and Seas ſhall make a true account of their dead in the day of *Chriſt*, 1 Theſ. 2. 13, 14.

Secondly, It ſhould teach us to have the very Body in honor, and not to tranſgreſs againſt it ſeeing it is redeemed by *Chriſt*, and ſhall be raiſed to immortality at the laſt day.

Now men ſin againſt the Body,

1. When (according to the traditions of men, and through will-worſhip) they with-hold from the body due ſuſtenance, *Col.* 2. 23.

2. When men pollute their bodies, that ſhould be prepared to immortality, with filthineſs; ſuch as is whoredom, drunkenneſs, Sodomitry, and ſuch like abominations, 1 *Cor.* 6. 13, 14.

3. When the bodies of the Saints are

are not carefully and with meet honor buried, or their burying places uncivilly diſ-regarded.

Thirdly, The conſideration of this great work of the Reſurrection of mens bodies, ſhould teach us to truſt God in leſſer matters, and believe his promiſe though there be never ſo great unlikelihood of the accompliſhment, in reſpect of outward means and appearance, *Rom.*4. 17,18.

Fourthly, We ſhould eſpecially be carefull to get the aſſurance, that our bodies ſhall have a glorious Reſurrection, *Acts* 24. 15. And, that we may be ſo aſſured,

1. We muſt pray God to give us his holy Spirit, as the pledge of it. For then if the Spirit of *Chriſt* be in us, the ſame ſpirit that raiſed *Chriſt*, will raiſe up our mortall bodies at the laſt day, *Rom.*8.11.

2. We muſt be ſure of the firſt Reſurrection, that the body be dead in reſpect of ſin, and the ſoul raiſed up to a lively care of newneſs of life: They that have their part in the firſt Reſurrection, ſhall never taſte of the ſecond death, *Rom. 6. Revel.* 20.6.

3. In

3. In particular, We muſt be ſure to get faith in *Jeſus Chriſt*, who is the Reſurrection, and the life, and in whom whoſoever believeth, he ſhall not die for ever, *Joh.* 11. 25.

Fifthly, We ſhould reſolve to live, like ſuch as believe a glorious *Reſurrection*; and to this end,

1. We ſhould be ſtedfaſt and unmoveable in all conditions of life, 1 *Cor.* 15. 58.

2. We ſhould live, as men devoted wholly to the ſervice of *Jeſus Chriſt*, whoſe we are both in life and death, *Rom* 14. 7, 8.

3. We ſhould ſtrive to abound in the work of the Lord, 1 *Cor.* 15. 58. rouſing up our ſelves to the care of well-doing. 1 *Cor.* 15. 34. ſtudying to keep a conſcience void of offence towards *God* and man, *Acts* 24. 16.

4. Our minds ſhould run on that time, and our Converſation ſhould be in Heaven, *Phil.* 3. 20.

Thus much of the Uſes for *Inſtruction*.

Thirdly, The Doctrine of the Reſurrection hath ſingular comfort in it, and *Chriſtians* are charged to

comfort themſelves, and one another, with theſe things, 1 *Theſ.* 4. 18. And *David* did rejoyce, and was glad at heart for this reaſon, *Pſalm.* 76. 9. For that is the time of the refreſhing of all Chriſtians, *Acts* 3. 19. And ſo the godly have been wont to comfort themſelves againſt divers maladies; as

1. Againſt the pains and tortures of the body; ſo did *Job.*

Job. 19. 25, 26, 27. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth.*

Verſ. 26. *And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

Verſ. 27. *Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.*

And ſo did the godly, mentioned,

Heb. 11. 35. *Women received their dead raiſed to life again: and others were tortured, not accepting deliverance, that they might obtain a better Reſurrection.*

2. Againſt the troubles and generall miſeries of this life; and ſo Gods people are comforted.

Dan.

Dan. 12. 1, 2. *And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the Book.*

Vers. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Isai. 26. 19. *Thy dead men shall live, together with my dead body shall they arise. Awake, and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*

3. Against Death it self; and so the *Apostle* triumphs.

1 Cor. 15. 55, 56, 57. *O Death, where is thy sting! O Grave, where is thy victory!*

Vers. 56, *The sting of death is sin: and the strength of sin is the Law.*

Vers. 57. *But thanks be to God, which hath given us the victory through our Lord Jesus Christ.*

Object. Now if any ask, What

in the Doctrine of the Reſurrection ſhould comfort us in thoſe caſes?

Solut. I anſwer: The conſideration of the marvellous glory of our bodies, in which they ſhall riſe, ſhould fill us with ſweet refreſhings.

Phil 3. 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.*

For ſix things ſhall befall our bodies at that day.

1. *Immortality*; ſo as they can never die again, 1 *Cor.* 15. 42, 43, 44. 53.

2. *Incorruptibleneſs*; they ſhall never be inclined to putrefaction, or any corruption.

3. *Spiritualneſs*; our bodies ſhall be raiſed ſpirituall bodies, they ſhall be like Spirits, as it were, and that in divers reſpects.

Firſt, Becauſe they ſhall be poſſeſſed fully by the Spirit of *God*, ſo as they ſhall be both governed by the Spirit, and be ſubject to the Spirit wholly.

Second-

Secondly, becauſe they ſhall live as the *Angels* in heaven do, without Meat or Rayment, or any other bodily helps or ſuſtenance.

Thirdly, Becauſe they ſhall be for nimbleneſs, as it were *Spirits*; they ſhall be able with incredible ſwiftneſs, to paſs into all the parts of the World, Earth, or Air, &c. for they ſhall meet *Chriſt in the Air*, 1 Theſ. 4. 17.

4. *Power*; for of bodies full of weakneſs, and ſubject to many calamities and diſtreſſes, and pains, they ſhall be raiſed in power, that is, ſtrong, able and *impaſſible*.

5. *Perfection*; for they ſhall be freed from deformity, unhandſomneſs, maim, lameneſs, &c. and become moſt fair and comely; neither infancy, nor old age hindring them, but ſhall appear in full age and beauty.

6. Shining and ſplendour, as the *Sun* or Starrs in the Firmament: the body being cloathed with a celeſtiall glory, and divine delight, 1 Cor. 15. 40.

Dan. 12. 3. *And they that be wiſe, ſhall ſhine as the brightneſs of the firma-*

ment; and they that turn many to righteouſneſs, as the Stars for ever and ever.

Matth. 13. 43. *Then ſhall the righteous ſhine forth as the Sun, in the Kingdom of their Father. Who hath ears to hear, let him hear.*

And as we may comfort our *ſelves* by the meditation of theſe diſtinct glories in our bodies then; ſo it may add unto our comfort, and the eſtabliſhment of it, if we conſider three things more; *to wit*,

1. The certainty of all this, that it ſhall come.

2. The ſhortneſs of the time thither.

3. The condition of the body till then.

For the firſt, We ſhould not doubt of it, becauſe we are born again to this hope, we are children of the Reſurrection now, and ſo called, *Luk.* 20. 36. And beſides, *Chriſt* hath a *charge* to loſe nothing; no, not of the bodies of the Saints.

Joh. 6. 39. *And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.*

And

And he came to this end, to diſſolve the works of the Divell, which is ſin, and death by ſin, 1 *Joh.* 3. 8. *Chriſt* alſo is the firſt fruits of the dead, 1 *Cor.* 15. 20. And further, we have felt of the power of *Chriſt*, in raiſing our ſouls already: he that by his Word made all things, can by the ſame voice bring back our bodies again.

Object. That the bodies reſolved to duſt and aſhes, ſhould riſe, is againſt common ſenſe and reaſon.

Solut. It is above Reaſon, but not againſt it. Can men of aſhes make glaſs, and cannot God of duſt make again the body?

Object. But the bodies being dead are often mingled with the bodies of beaſts, or other creatures.

Solut. The Gold-ſmith by his Art can ſever mettals, and extract one mettall out of another; and cannot God diſtinguiſh theſe duſts, &c.?

Object. Fleſh and blood cannot come into the Kingdom of Heaven, 1 *Cor.* 15. 50.

Solut. By fleſh and blood is not meant the Body ſimply, but as it is clothed with ſin and infirmity; which

ſhall be done away in the Reſurrection.

Object. The condition of man and beaſt is one.

Eccl. 3. 19. *For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth ſo dieth the other, yea, they have all one breath, ſo that a man hath no preheminence above a beaſt, for all is vanity.*

Solut. 1. They are like in dying, not in the ſtate after death.

2. It may be ſaid, thoſe words are the *objection* of the *Epicure*, not the opinion of *Salomon*.

Secondly, It may add to our comfort, that the *Lord* is at hand, *Phil.* 4. 5. and that it is but a little ſeaſon thitherto, *Rev.* 6 11.

Thirdly, The preſent condition of our bodies, even in the grave ſhould comfort us: for,

1. The Covenant of God is of force even with them, as they lye in the duſt of the Earth, *Matth.* 22. 31, 32.

2, The Union with *Chriſt* holds ſtill, *Col.* 1. 18.

3. They are not dead but aſleep in *Jeſus*, 1 Theſ. 4. 13.

Fourth-

Fourthly, Woe unto wicked men, even becauſe of the Reſurrection: they ſhall ſleep for a while in their bodies, but when they wake, they muſt be had away to execution. They that have done evill ſhall riſe unto ſhame, and contempt, and condemnation, their bodies ſhall riſe in diſhonour, deformity, paſſible, tormented with eternall and unutterable tortures, living in darkneſs and without light, (living, I ſay for ever, only to feel the pains of eternall dying) ſhut up in priſon, and denied the comfort of the meaneſt creatures; it were well for them, if they did never riſe, *Rev.* 20. 14, 15. *Dan.* 12. 2. *Joh.* 5. 29.

CHAP. XXVII.

Of the last Judgment.

2 Cor. 5. 10.

For we must all appear before the judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

HItherto of the *Resurrection*, the last *Judgment* follows.

The *Principles* concerning the last *Judgment*, are these:

First, That there shall be a generall *Judgment*.

Jude *v.* 14,15. *And Enoch also, the seventh from Adam propheſied of these, saying, Behold, the Lord cometh with ten thousands of his Saints.*

Vers. 15. *To execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

Psal. 9. 8. *And he shall judge the world*

world in righteouſneſs: He ſhall miniſter judgment to the people in uprightneſs.

Pſal. 50. 1. *The mighty God, even the Lord hath ſpoken, and called the earth from the riſing of the Sun, unto the going down thereof.*

Heb. 9. 27. *And as it is appointed unto men once to die, but after this the judgment, &c.*

Dan. 7. 9, 10. *I beheld till the thrones were caſt down, and the Ancient of daies did ſit, whoſe garment was white as Snow, and the hair of his head like the pure Wool: his Throne was like the fiery flame, and his wheels as burning fire.*

Verſ. 10. *A fiery ſtream iſſued, and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the Books were opened.*

Secondly, That *Chriſt* ſhall be the *Judge*, and that in the Human Nature.

Acts 10. 42. *And he commanded us to preach unto the people, and to teſtify that it is He which was ordained of God to be the Judge of quick and dead.*

Acts 17.

Acts 17. 31. *Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

2 Tim. 4. 1. *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his Appearing, and his Kingdom.*

John 5. 22. *For the Father judgeth no man, but hath committed all Judgement unto the Son.*

Object. The *Apostles* shall judge the twelve Tribes, *Matth.* 19. 28

Solut. 1. The *Apostles* judge the twelve Tribes by their faith and doctrine, the example whereof, shall take away all excuse from the *Israelites.*

2. They shall be as *Justices* of Peace on the Bench, and consent to *Christs Judgment.*

Object. The Saints shall judge the World, 1 *Cor.* 6. 2.

Sol. As assessors with *Christ*, bearing witness to it, approving it, and

and aſſenting to it, as the *Apoſtles* before.

2. As they are members of *Chriſt the Judge.*

3. As their example ſhall be alleadged to condemn the wicked.

Ob. But the Father and holy Ghoſt judge too.

Sol. The Father doth judge by the Son, as by his repreſentative wiſdom, *John* 5. 22. *For the Father judgeth no man, but hath committed all judgement unto the Son.*

Dan. 7. 13, 14. *I ſaw in the night-viſions, and behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of dayes, and they brought him near before him:*

Ver. 14. *And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages ſhould ſerve him: His Dominion is an everlaſting Dominion, which ſhall not paſſe away, and his Kingdom that which ſhall not be deſtroyed.* Or thus: The authority of judging is common to the three Perſons, but the execution only proper to the Son.

Thirdly, all men ſhall be judged at

at that day: *Just* and *unjust*, quick and dead, small and great, *Jude* v. 15. *To execute judgement upon all, and to convince all that are ungodly among them.*

Rom. 14. 9. *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead, and living.*

2 Cor. 5. 10. *For we must all appeare before the judgement-seat of Christ.*

Rom. 14. 10. *We shall all stand before the judgement-seat of Christ.*

Psal. 9. 8. *And he shall judge the world.*

Ob. All men are Believers, or Unbelievers: now the Believers shall not come unto judgement; as appears, *John* 5. 24. *Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* And the Unbeliever is condemned already, *John* 3. 18. *He that believeth on him, is not condemned: but he that believeth not, is condemned already.*

Solu. The Believer shall not come into the judgement of condemnation,

tion, and the Unbeliever is condemned already in effect and ſubſtance: Firſt, in the *Counſel* of God: Secondly, in the Word of God: Thirdly, in his own Conſcience; but yet the manifeſtation and finiſhing of this judgement remains unto the laſt Day.

Fourthly, all the ſecret things of mens natures, or works, ſhall be brought to light, *Luke* 8. 17. *For nothing is ſecret that ſhall not be made manifeſt, neither any thing hid, that ſhall not be known, and come abroad.*

1 Cor. 4. 5. *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts.*

Rom. 2. 16. *In the day when God ſhall judge the ſecrets of men, by Jeſus Chriſt.* And therefore called, a Day of Revelation, or Declaration, *Rom.* 2. 5.

Fifthly, it ſhall be at the laſt Day: but the preciſe day and hour, is not known to any men or Angels; [the proof for the like *Principle* concerning the Reſurrection, ſerves for this place, *Matth.* 24. 36.]

Sixthly,

Sixthly, the judgement ſhall be moſt-juſt and righteous, and all ſhall confeſs it, *Rom.* 14. 10. *But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? We ſhall all ſtand before the judgement-ſeat of Chriſt.*

2 Tim. 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that Day, and not to me only, but unto them alſo that love his appearing.*

Rom. 2. 5. *But thou after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God.*

Pſal. 9. 8. *And he ſhall judge the world in righteouſneſſe: he ſhall miniſter judgement to the people in uprightneſs.*

Seventhly, the Judgement ſhall be according to mens works, 2 *Cor.* 5. 10. *For we muſt all appear before the judgement-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Rom. 2. 6. *Who will render to every man according to his deeds.*

Objection.

Objection. 1. We are juſtified by by Faith alone, without Works.

Solution. 1. Works are inquired after in the laſt Judgement, as the ſigns of Faith, and Unbelief.

Solution. 2. We are juſtified by Faith only, but ſhall be judged by Faith and Works both together. For that judgement doth not ſerve to make men juſt, that are unjuſt, but only to manifeſt them to be ſo indeed, which are ſo in his life, being truly juſtified.

The conſideration whereof ſhould ſerve for divers Uſes, and firſt for Inſtruction, and ſo it ſhould teach us,

Firſt, in *General*, ſpeedily to repent us of our ſins, and it ſhould ſtir us up to all poſſible care of holy life, and to the love of all well-doing, by which our reckoning might then be furthered. *Act.* 7. 31.

2 Pet. 3. 11. *Seeing then that all theſe things ſhall be diſſolved, What manner of perſons ought ye to be, in all holy converſation and godlineſſe?*

Ver. 14. *Wherefore (Beloved) ſeeing that you look for ſuch things, be diligent that you may be found of him in peace, without ſpot and blameleſs.*

Phil.

Philip. 1. 10. *That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt.*

Titus 2. 12, 13. *Teaching us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.*

Ver. 13. *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.*

Secondly, in particular it ſhould teach us,

1. Not to doat upon earthly things, ſeeing they muſt all be conſumed in that Day, in the fire.

2. To be patient under all wrongs, ſeeing we are aſſured there ſhall be vengeance rendred at that Day, 2 *Theſ.* 1. 5, 6, 7. *Jam.* 5. 6, 7. *Phil.* 4. 5.

Thirdly, to take heed of raſhneſs in judging other men: And men offend in cenſuring,

1. When they inflict cenſures, and meddle over-buſily, or curiouſly with them that be without, 1 *Cor.* 5. 12. *For what have I to do to judge them alſo that are without?*

2. When men ſpeak evil of that which

which is good, and call good evil, *Iſai.* 5.20. *Wo unto them that call evil good, and good evil, that put darkneſs for light, and light for darkneſs, that put bitter for ſweet, and ſweet for bitter.*

3. When men judge of things doubtful, as the hidden things of the heart, and the ſecret things of darkneſſe, 1 *Cor.* 4.5. *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts.* And cenſure things in the worſt ſenſe.

4. When men uncharitably cenſure others about things indifferent, *Rom.* 14. 3, 4. *Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth: For God hath received him.*

Ver. 4. *Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth, yea, he ſhall be holden up: for God is able to make him ſtand.*

Ver. 13. *Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block,*

block, or an occaſion to fall in his Brothers way.

5. When men commit, what they condemn, *Rom.* 2. 1, 2. *Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt doſt the ſame things.*

But we are ſure that the judgement of God is according to truth, againſt them which commit ſuch things. Or being guilty of greater faults, condemn others for leſſer, *Matth.* 7. 1, 2, 3. *Judge not, that ye be not judged.*

And why beholdeſt thou the mote that is in thy brothers eye, but conſidereſt not the beam that is in thine own eye?

6. When men make a fault worſe than it is.

Fourthly, it ſhould ſtrike a fear into our hearts concerning God, and his dreadful *Majeſty*, and *Juſtice*; and make us afraid to offend him: and ſeek by all means to glorifie him, whatſoever becomes of us and the World, *Revelations* 14. 7. *Saying with a loud voice: Fear GOD, and give glory to him: for the hour*

of

of his Judgement is come, and worſhip him that made Heaven and Earth, and the Sea, and the Fountains of Waters, &c.

Fifthly, we ſhould be ſober, in not enquiring into things not revealed, and look to the main buſineſs; as for the preciſe time, or place of *Judgement*, or from whence the fire ſhall come that ſhall burn all; or what kind of Throne it ſhall be, or what the Sign of the *Son* of Man ſhall be, or ſuch like; we believe that they ſhall be, but ought not to enquire when, where, or how, they ſhall be.

What we muſt do that we may have comfort at the Day of Judgement.

Sixthly, chiefly this Doctrine of the laſt Judgement, ſhould compel in all of us a care, ſo to live, that we may be ſure to have comfort in that Day: and that we ſhall be ſure to find;

1. If we believe in *Jeſus Chriſt*, John 5. 24. *Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation: but is paſſed from Death unto Life.*

2. If we be ſure to judge our ſelves

ſelvs here, God will not condemn us with the World, 1 *Cor.* 11. 38. *For if we would judge our ſelves, we ſhould not be judged*, &c.

3. If continually we conſult with the Word of God, to ſee that our deeds be wrought in God, *John* 3. 19, 20, 21. *But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.*

4. If we watch and pray alwayes: they that pray much on Earth, ſhall ſtand before *Chriſt* with comfort at that Day, *Luke* 21. 36. *Watch ye therefore, and pray alwaies, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and to ſtand before the Son of Man.*

5. If we be merciful, and loving, and bountiful to the godly in their diſtreſſes, *Matth.* 25. 31. *&c.*

6. If we be Sheep; ſheep I ſay:

Firſt, for *tractableneſs*, ſo as we know, hear, and be ruled by the voice of *Chriſt.*

Secondly, for *ſociableneſſe*: a ſheep wil not be alone, nor ſort with ſwine.

Thirdly, for *profitableneſſe*, that we be not idle nor unfruitful, *Matth.* 25. *John.* 10.

7. If

7. If we can get the seal of the Spirit, as the earnest of our final Redemption at that Day; the witnesse of the Spirit in this life, will make all sure against that Day, *Eph.* 1. 14. *That holy Spirit of Promise, which is the Earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.*

Rom. 8. 15. *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry,* Abba, *Father.*

8. If we hold fast what we have, and lose not what we have wrought, *Revel.* 3. 11. *Behold, I come quickly, hold that fast which thou hast, that no man take thy Crown.*

2 John 8. *Look to your selves, that we lose not those things which we have wrought, but that we receive a full reward.*

9. If we often receive the Sacrament of the *Lords* Supper with due preparation; for therein,

1. *CHRIST* doth familiarly converse with us, and is given to our nourishment unto Eternall Life.

2. The outward Elements are unfained

unfained pledges of the remiſſion of all our ſins.

3. We therein remember the death of *Chriſt* for us, and how he was judged for our ſakes, and thereby have our hearts ſetled againſt the fear of any ſeverity from him.

4. In the right preparation for the Sacrament, we prepare for the laſt Judgement too; one work ſerves to both purpoſes.

5. The *Sacraments* are God's Broad-Seales, to aſſure us that we ſhall ſpeed well at that Day.

Thus of the Uſes for Inſtruction.

Secondly, this Doctrine of the laſt Judgement hath ſingular *terrour* in it to all impenitent ſinners: which may be conſidered, either more generally, or more particularly.

Firſt, in general, it is terrible for them to hear, and know, that God hath ſet them a Day, and hath given them finall warning to repent; or elſe, undoubtedly he will judge them with all ſeverity, *Acts* 17. 31. *Becauſe he hath appointed a Day, in the which he will judge the world in righteouſneſſe, by that Man whom he hath ordained, whereof he hath given aſſurance unto all men, in*

that

that he hath raised him from the dead.

Jude *v.* 15. *To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

Rom. 2. 5. *But after thy hardness and impenitent heart, treasurest up unto thy self wrath, against the day of wrath, and revelation of the righteous judgement of God,*

Ver. 6. *Who will render to every man according to his deeds.*

Secondly, in particular, this terrour is the more grievous, if they consider, either the distinct miseries shall then fall upon them, or the severall sinnes God hath reserved to tryal and punishment at that Day.

What heart can stand before the serious thoughts of these particulars?

1. They shall hear the thunder of *Christs* fearful voice summoningthem

2. They shall be chased in by the Angels before *Christ*, from all the four winds of Heaven.

3. They shall be set at *Christ's* left hand, as a sign of miserable disgrace, *Matth.* 25. 33.

4. A fire shall devoure before *Christ*, and it shall be tempestuous round about him, *Psal.* 50. 3. *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.*

2 Thessalonians 1. 8. *In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our* LORD *Jesus Christ.*

5. They shall be everlastingly ashamed, and before all the World, *Dan.* 12. 2. *And many of them that sleep in the dust of the Earth shall awake, some to everlasting Life, and some to shame and everlasting contempt*; when all their sinnes shall be discovered, and set in order before them, *Psalm* 50 21. *These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes.*

6. They shall be sentenced to eternal Condemnation, containing in it,

1. A *Separation* from God, *Christ*, and all the Godly, *Go ye cursed*, &c. *Matth.* 25. 41. &c.

2. Pain and anguish unutterable,

Rom.

Rom. 2. 9. *Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile.*

3. Fellowship with the *Devil* and his Angels, *Matth.* 25. 41. [as a little before.]

Object. Some one might say, We hope it is not certain, that there shall be such a Day.

Sol. It is most certain; It is appointed as certain, as that men shall die, *Hebrews* 9. 27. *And as it is appointed unto men once to die, but after this the judgement*, &c. The certainty of the last Judgement.

Acts 17. 31. *Because he hath appointed a Day, in the which he will judge the World in righteousnesse*, &c.

Besides, the terrible Plagues, which have been, and are, in the World, shew that God is extremely wroth with sin, and will call to Judgement; Such as the drowning of the old World, burning of *Sodom*, swallowing up of *Corah*, *Dathan*, and *Abiram*; the neglect of the *Gentiles*, the rejection of the *Jews*, the punishing of *Christ*, the afflictions of the Godly, the Wars, Pestilences, Famines, *&c.* that are in the World.

And they themselves may ghesse

somewhat at it, by the sharpnesse of the Word, the accusing of the Conscience, the checks of the Spirit, and the fearfull terrours of Conscience which fall upon some men.

Object. But God, we hope, will be merciful.

Sol. It is a day of wrath, not of mercy; the date of mercy will be then out, *Rom.* 2. 5. *But after thy hardnesse and impenitent heart, treasurest up unto thy self wrath, against the day of wrath, and revelation of the righteous judgement of God.*

Object. But God sayes nothing to me all this while: I escape, and am not troubled; I discern no way that God is displeased with me.

Sol. 1. Seas of wrath hang over thy head daily, though thou discern them not, *John* 3. 36. *He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

Sol. 2. Many signs of God's displeasure are upon thy soul, though thou feel them not. It is one extream curse, to be left off unto such a spirit of slumber.

3. Though God doth not [illegible] discover

cover to thee his diſpleaſure, yet will he awake to thy judgement, *Pſalm* 50. 21. *Theſe things haſt thou done, and I kept ſilence; thou thoughteſt that I was altogether ſuch a one as thy ſelf: but I will reprove thee, and ſet them in order before thine eyes.*

Object. But I may finde ſome means to help my ſelf at that Day.

Sol. Riches will not avail in the day of wrath, *Job* 36. 18. *Becauſe there is wrath, beware leſt he take thee away with his ſtroke: then a great Ranſome cannot deliver thee.*

Ver. 19. *Will he eſteem thy riches? No, not gold, nor all the forces of ſtrength.* And there ſhall be none to deliver, Pſal. 50. 22. *Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.*

Object. But I may then repent.

Sol. No: As Death leaves thee, ſo ſhall Judgement find thee; it is a Day of the declaration of the righteous judgement of God, *Rom.* 2. 5. *But after thy hardneſſe and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, & revelation of the righteous judgement of God.*

2 Cor. 5. 10. *For we muſt all appear before the judgement-ſeat of*

Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Object. But there is a World of people in the same case.

Sol. He will judge all the ungodly, he cares not for the multitude, *Jude, v.* 15. *To execute judgement upon all, and to convince all that are among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

Besides, he hath plagued multitudes, as the old World, *&c.* And he can easily do execution: for he comes with thousand thousands of his *Angels*, Jude, *v.* 14. *And* Enoch *also, the seventh from* Adam, *prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints.*

Obj. But, Who knows my faults?

Sol. The hidden things of darkness, and the secrets of mens hearts, shall then be discovered, 1 *Corinth.* 4. 5. *Therefore judge nothing before the time, untill the* LORD *come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*

Object.

Obj. But, By what evidence can I be convinced? God may forget my faults before then.

Sol. No: God hath them written in his Book of Remembrance, with a Pen of Iron, and a point of a Diamond, *Jer.* 17. 1. *The sin of Judah is written with a Pen of Iron, and with the point of a Diamond; it is graven upon the table of their heart, and upon the horns of your Altars.* And evidence will be easie to be had upon the opening of those Books, *Revel.* 20. 12. *And I saw the dead, small and great, stand before God: and the Books were opened, and another Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the Books, according to their works.*

Besides, the Heavens will declare his righteousnesse, *Psal.* 50. 6. And the creatures abused by them, will give in evidence against them, *Jer.* 17. 1. And the Word that men have heard shall judge them. And their own Consciences shall be dilated, and be instead of a thousand witnesses: and the Spirit of God that hath so often reproved the world of *sin*, can easily accuse them, *Joh.* 16.

8. *And when he is come, he will reprove the world of sin, and of righteousness, and of judgement*, &c.

Object. I know no great fault by my self.

Sol. Though thou forget thy sinnes; yet *Christ* will remember them, *Matthew* 25. It will not serve the turn to say, When did we so?

Object. But I never did *Christ* any great wrong.

Sol. Thou hast many wayes sinned against *Christ*, though thy careless heart perceive it not: but if thou hadst not, yet in as much as thou hast done wrong to *Christians*, thou hast done it to *Christ*, Matth. 25.

Object. But I have done much good in the World.

Sol. If thou have not had true Faith, and Love, and Repentance, it shall not avail thee, 1 *Cor.* 13. 3. *And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have no charity, it profiteth me nothing.*

Object. But we never had such means of Knowledge, as others have had.

Sol. They that have sinned without the Law, shall be judged without the Law, and they that have sinned

ſinned under the Law, ſhall be judged by the Law, *Romans* 2. 12. *For as many as have ſinned without Law, ſhall alſo periſh without Law: and as many as have ſinned in the Law, ſhall be judged by the Law.*

Obj. But it is a great whi'ethither.

Sol. It is not: for the Lord is at hand, 1 *Pet.* 4. 7. *But the end of all things is at hand: be ye therefore ſober, and watch unto prayer.*

James 5. 8. *Be ye alſo patient, ſtabliſh your hearts; for the coming of the Lord draweth nigh.*

Beſides, the ſignes of the laſt Judgement, are the moſt of them accompliſhed already: *Antichriſt* is revealed, and almoſt pulled down, 2 *Theſſalon.* 2. 1. *John* 2. *v.* 18. The World hath been full of ſpirits of Deceivers, 1. *Timothy* 4. 1. The ſins of the laſt Age are every where at the full: *Iniquity* abounds, 2 *Timothy* 3. 1. *Matthew* 24. 12. The powers of Heaven are ſhaken, which appears by the often *Eclipſes* of *Sun* and *Moon*; and by the uncertainty of the Seaſons, both in Summer and Winter, *Mat.* 4. 29. The Sea roars, and is outragious; men are ſecure now, as in the dayes of *Noah*, *Matt.* 24. 37.

3. Were it that it were further off; yet the day of death, which is the day of thy particular Judgement, is not far off.

Object. But yet, sure, there will be some kind of Warning.

Sol. Nò: he will come suddenly, as a *Thief* in the night, 1 *Thessalon.* 5 2, 3. *For ye your selves know perfectly, that the Day of the Lord so cometh as a Thief in the night.*

For when they shall say, Peace, and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

Matth. 24. 39. *And knew not till the Flood came and took them all away; so shall also the coming of the Son of Man be.*

And the rather should men be affected with the terrours of this Day, and be thereby perswaded to repentance:

1. Because God will be Judge himself, *Psal.* 50. 6. and therefore, there can be no Appeal, he being Supreme *Judge.*

2. Because it is a finall Sentence, there will be no time of respit or change, or revocation.

3. Because they shall be judged by

by Him, whom they have ſo much deſpiſed and wronged, *Revelation* 1. 7, 8. *Behold, he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him, and all kindreds of the Earth ſhall wail becauſe of him: even ſo.* Amen.

4. Becauſe God's proceedings ſhall be all cleared, and every Tongue ſhall confeſſe, that *God* hath done nothing but *Juſtice*, *Rom.* 2. 5. *It is a Day of the declaration of the juſt judgements of God*: and *Rom.* 14. 11.

And this *Juſtice* will the more appear,

1. By the equity of God's dealing: they have had their dayes of ſin, and therefore reaſon he ſhould have his Day of wrath, *Rom.* 2. 5.

2. By the conſideration of his patience, what a wonderful while hath God deferred this laſt Judgement. 2 *Pet.* 3 9. *The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long ſuffering to us-ward, not willing that any ſhould periſh but that all ſhould come to repentance.*

Rom. 2. 4. *Or deſpiſeſt thou the riches of his goodneſſe, and forbearance and long-ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance?*

3. God

3. God will then discover a world of offences in every wicked man, that are not now known.

4. God will then unfold the secrets of his *Counsell*, and bring forth exquisit reasons of his proceedings, which are now like a great deep unto us.

Rom. 11. 33. *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, & his waies past finding out.*

And as the Doctrine is terrible, in respect of the parts of their misery, and in respect of the taking off of all objections: so is it, because the particular sinners are particularly mentioned in Scripture, that shall be sure to speed ill at that day: for *Christ* with terror wil then judge,

1. The man of sin, who shall be sure to be consumed with the breath of his mouth, though he lord it for a time over all that is called *God*, 2 *Thes.* 2. 8.

2. All that worship the Beast, and receive his Mark, shall be cast into the Lake that burns with fire and brimstone, *Rev.* 19: 20. and 14. 9, 10.

3. All Atheisticall mockers of Religion, and of the Coming of *Christ*, 2 *Pet.* 2. 3.

4. All

4. All falſe Teachers, which bring in damnable Hereſies, 2 *Pet.* 2. 1.

5. All *Apoſtates*, that ſin willingly after they have received the truth.

Heb. 10. 26. *For if we ſin willfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins.*

V. 27. *But a certain fearfull looking for of judgment, and fiery indignation, which ſhall devour the adverſaries.*

6. All Goats, that is, unruly *Chriſtians*, that will not be kept within the bounds of *Chriſts* government, *Mat.* 25. 32.

7. All Hypocrites ſhall then be unmasked, *Iſal.* 50 17.

Luk. 12. 1, 2. *Beware of the leven of the Phariſees, which is Hypocriſie.*

Verſ. 2. *For there is nothing covered, that ſhall not be revealed, neither hid, that ſhall not be known.*

8. All Railers ſhall receive the puniſhment of their ungodly words, *Pſal.* 50 19.

Jude *v.* 15. *To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.*

9. All

9. All *censorious* and master-like men, that judge other men in what they are guilty themselves.

Rom. 2. 1. *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.*

Vers. 3. *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? &c.*

Jam 3. 1, &c. *My brethren, be not many masters, knowing that we shall receive the greater condemnation, &c.*

10. All mercilesse and covetous rich men.

Jam. 5. 1. *Go to now, ye rich men, weep and howle for your miseries that shall come upon you.*

Vers. 2. *Your Riches are corrupted, and your garments moth-eaten.*

Vers. 3. *Your Gold and Silver is cankred, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last daies.*

Vers. 5. *Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter.*

Matth.

Matth. 25. 41. *Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels.*

Vers. 42. *For I was an hungred, and ye gave me no meat, I was thirsty and ye gave me no drink, &c.*

Jam. 2, 13. *For he shal have judg without mercy, that hath shewed no mercy.*

11. All whoremongers and Adulterers.

Heb. 13. 4. *Marriage is honorable in all, and the bed undefiled: but Whoremongers and Adulterers, God will judge. &c.*

12. All drunkards and *Epicures.*

Luk. 21 34. *And take heed to your selves, lest at any time your hearts be overcharged with surfetting and drunkenness, and cares of this life, and so that day come upon you unawares.*

13. All deceitful persons with their scant measures, and false weights.

Mica. 6. 10, 11. *Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable.*

Vers. 11. *Shall I count them pure with the wicked ballances, and with the bag of deceitfull weights?*

14. All liers, and all that love lies.

Rev.

Rev. 21. 8. *But the fearfull, and unbelieving, and the abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Liers shall have their part in the Lake which burneth with fire and brimstone, which is the second death.*

Rev. 22. 15. *For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie.*

15. Lastly, all that disobey the Gospell.

2 Thes. 1. 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our Lord Jesus Christ.*

And thus for *Terrour.*

Comforts to the godly. Lastly, The Doctrine of the last Judgment should be exceeding comforrable to all the godly, and that in many respects.

First, If they shall consider who shall be their Judge, even he that is their brother, husband, advocate, head, and redeemer; he that was judged for their sakes; and therefore they need to fear no hard Sentence from him.

Secondly, If they consider the present assurance of Hope.

For

For 1. Hath not *Chriſt* given them many promiſes, that it ſhall go well with them at that day?

2. Hath not *Chriſt* juſtified them already, and abſolved them from all their ſins? *Rom.* 3. 24, 25.

3. Have they not received the Earneſt of the *Spirit*, and the ſeal of the *Sacraments?* 2 Cor. 1. 21, 22. 2 Cor. 5 5.

4. Have they not judged themſelves, and therefore are they not free from condemnation with the world? 1 *Cor.* 11. 31, 32.

5. They have been judged already; the afflictions of this life will be accounted ſufficient unto them, 1 *Pet.* 4. 17.

They may truſt their ſouls to *God*: and that God, that hath begun his good work in them, will perform it till the day of *Chriſt*, Phil. 1. 5, 6. 1 *Cor.* 1. 8.

Thirdly, If they conſider the benefits they ſhall attain unto, at that day: for *Chriſt* will be made marvellous in all them that believe, 2 *Theſ.* 2. 10. They ſhall have honour, and praiſe; their innocency ſhall be cleared, and their miſeries and ſins ended. And when *Chriſt* ſhall appear, then

then shall we also appear with him in glory, *Col.* 3 4.

Fourthly, If we consider the circumstances of the *Judgment*, as

First, The nearness of the time should make them hold up their head, *Mat.* 24 32,33.

Phil. 4. 5. *Let your moderation be known unto all men, the Lord is at hand.*

Jam. 5. 8. *Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh.*

Secondly, The greatness of the Assembly, before whom they shall be so much graced by *Christ* they shall be honored before all men, and Angels.

3. The condition of the Sentence; it shall be a finall sentence, never to be revoked, but acknowledged to all eternity.

4. And besides, they shall have this favour, that nothing shall be remembred but goodness in good men: their sins shall not be mentioned unto them, *Matth.* 25.

CHAP.

CHAP. XXVIII.

Of the Glory of Heaven.

1 Cor. 2. 9.

But as it is written, eye hath not ſeen, nor ear hard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

HItherto of the *Principles* that concern the Reſurrection, and the laſt Judgment: The *Principles* that concern the Glory of Heaven follow.

There are four *Principles* concerning the Glory of Heaven.

The firſt, concerns the greatneſs of it: It is unſpeakable, and in reſpect of us here on earth, *incomprehenſible*, 1 Co 2.9. as in the beginning.

1 Joh 3 2. *Beloved, now are we the the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is.*

Col. 3. 3. 4. *For ye are dead, and your life is hid with Chriſt in God.*

Verſ. 4. *When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.*

2 Cor.

2 Cor. 12. 4. *How that he was caught up into Paradiſe, and heard unſpeakable words, which it is not lawfull for a man to utter.*

Rev. 2. 17. *He that hath an ear, let him hear what the Spirit ſaith unto the Churches, to him that overcometh, will I give to eat of the hidden Manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it.*

Pſal. 16. 11. *Thou wilt ſhew me the path of life: in thy preſence, is fulneſs of joy, at thy right hand there are pleaſures for evermore.*

Pſalm. 31. 19. *O how great is thy goodneſs, which thou haſt laid up for them that fear thee: which thou haſt wrought for them that truſt in thee, before the ſons of men.*

The ſecond, Concerns the continuance of it, and ſo it is Eternall: and therefore is this Life, called eternall Life, and Immortality.

Matth. 25. 46. *And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternall.*

2 Tim. 1. 10. *But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and*

and hath brought life and immortality to light through the Goſpel.

1 Pet. 1. 4. *To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you.*

2 Cor. 5. 1. *For we know, that if our earthly Houſe of this Tabernacle were diſſolved, we have a building of God, an Houſe not made with hands, eternall in the Heavens.*

The third, Concerns the cauſe of it: Heaven is the gift of God, and proceeds only from his free grace, and not for any merit in us.

Luk. 21. 23. *Fear not, little flock, for it is your Fathers pleaſure to give you a Kingdom.*

Tit. 3. 4. *But after that the kindneſs and love of God our Saviour toward man appeared; not for our righteouſneſs, but according to his mercy he ſaved us, &c.*

Joh. 3. 16. *For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh but have everlaſting life.*

Rom. 6. 23. *For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord, &c.*

The fourth, Concerns the perſons that ſhall enjoy it: the *Elect* of *God* only obtain this glory. 1 Cor.

1 Cor. 15 50. *Now this I ſay, brethren, that fleſh and blood cannot inherit the Kingdom of God: neither doth corruption inherit incorruption.*

Re. 21. 27. *And there ſhall in no wiſe enter into it, any thing that defileth; neither whatſoever worketh abomination, or maketh a lie: but they which are written in the Lambs Book of life.*

1 Cor. 6. 9. *Know yee not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived: neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with mankind.*

Rom. 2. 7. *To them, who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternall life.*

Verſ. 10. *But glory, honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile.*

The Uſes follow, and are either for *Inſtruction*, or for *Conſolation*.

Firſt, For *Inſtruction*: and then the Doctrine of the glory of Heaven ſhould work divers impreſſions upon our hearts.

1. We ſhould with all earneſtneſs importune God, to enable us to behold, by the effectualneſs of contemplation,

plation, that felicity is provided for us in Heaven: we are naturally extreamly unable for the contemplation of it; we should beseech God, by his Spirit to force open our eyes, and make us able to stand and gaze with admiration at the glory to come, *Eph.* 1. 18, 19. *Rom.* 5 2, 3.

2. Our hearts should be fiered with an ardency of desire, and endeavour to praise the glorious and free grace of God, which hath without our deserts appointed us unto such glory; we can never walk worthy of Heaven, till we be fitted to a daily and affectionate praise of Gods love to us therein: all ages should stand and wonder at such rich grace, and tender kindness of God in *Jesus Christ*, Eph. 1. 6. and 2. 7

Thirdly, It should raise up in us a wonderfull estimation of the godly, who are therefore the only excellent Ones, because as *Princes* of God, they are born heirs to so great a Kingdom: No meanness of their outward condition should abate of our reverence to *them*, that are so rich in faith, and heirs of such glory, *Pr.* 12 26 *Ja.* 2. 5.

And seeing we must live with them for

for ever, we ſhould chuſe them as the moſt happy companions of our lives here, and receive them, as *Chriſt* received us to glory, *Ro.*15.7. 1 *Joh.*4. 7,17. &c. And live in all peace with them, *Eph.*4.23. And for this reaſon, husbands ſhould make much of their godly Wives, as *heirs with them of the ſame grace of God*, 1 Pet. 3. 8. And Maſters ſhould uſe with all reſpect, their Religious ſervants, knowing that of the *Lord*, their very Servants *ſhall receive the reward of inheritance*, Col. 3. 22,24.

Fourthly, It ſhould exceedingly raiſe the price of godlineſs, and make us with all hearty affection devote our ſelves to wel-doing, ſeeing there is ſuch an unvaluable gain that ariſeth unto ſuch as with patience and painfulneſs continue in doing good: we ſhould be abundant in the work of the *Lord*, if for no other reaſon yet becauſe of the great reward in Heaven, 1 *Cor.* 15.58. *Rom.* 2.7,10.

Fifthly, It ſhould make us to take off our affections from the World, with diſdain and indignation at our ſelves, for being ſo fooliſh as to ſettle our hearts on things below: And ſince neceſſity enjoyns us to uſe the World,

World, this religious hope ſhould make us uſe it, as if we uſed it not, expreſſing all ſobriety and temperance, and contempt of thoſe tranſitory things, and ſetting our hearts there, where thoſe matchleſs treaſures are. What profit is it to win all this World, if our Souls be ſhut out of Heaven? and what loſs can it be, if we loſe this World, and find our right unto the World to come? This Doctrine ſhould make us feelingly know, and profeſs our ſelves to be Strangers and Pilgrims here; and to deſire to be no other, then ſuch, as long to be abſent from hence, that we may be preſent with the *Lord* in this glory, 1 *Cor.*7.31. *Col.* 2. 1. 2 *Pet.* 1. 1, 13. *Matth.* 6.19,20. *Matth.* 16. 25, 26. *Hebr.* 11. 13. 2 *Cor.*5.6.

Sixthly, We ſhould be eſpecially careful to do all that, that is required unto eternall life.

What we muſt do that we may go to Heaven.

And ſo in generall we muſt be ſure, we be born again; elſe *Chriſt* is peremptory, we cannot enter into the Kingdom of Heaven, *Joh.* 3. 5. Heaven is an inheritance, and therefore we muſt firſt be ſons. That glory muſt penetrate into our hearts by

the beams of it, ſo as we be changed from glory to glory, 2 *Cor.* 3. 18. We muſt enter into the firſt degree of eternall life; and that is, in this life, we muſt bear the image of *Chriſt.*

And, in particular, we muſt diſtinctly look to theſe things:

1 We muſt be carefull to be provided of the means to teach us the way to Heaven, we muſt labour for the meat that endureth to eternall life, *Joh.* 6. 27. as knowing, that the preaching of the Goſpel is the power of God to ſalvation, *Rom.* 1. 16. *Rom.* 10. 14.

2. We muſt ſeriouſly ſtudy the myſteries of this Kingdom, and keep our ſelves cloſe to profitable things, which may edify us, *Matth.* 13. 11. *Tit.* 3. 8, 9.

3. We muſt purge our ſelves as he is pure, we muſt ſeriouſly and ſoundly imploy our ſelves in the duties of the mortification of our corruptions.

1 Joh. 3. 3. *And every man that hath this hope in him, purifieth himſelf, even as he is pure.*

4. We muſt be ſure, that the Tempter deceive us not in our faith: for that is our evidence for thoſe things, which

which are not ſeen, and that makes them, (as it were) preſent.

Heb. 11. 1. *Now Faith is the ſubſtance of things hoped for, the evidence of things not ſeen.*

1 Theſ. 3. 5. *For this cauſe, when I could no longer forbear, I ſent to know your Faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.*

1 Pet. 1. 7. *That the triall of your faith, being much more precious then of Gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.*

2 Cor. 13. 5. *Examine your ſelves, whether ye be in the faith: prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates.*

For, by Faith, *Chriſt* lives in us, *Gal.* 2. 20.

5. We muſt be ſure, we be not aſhamed of *Chriſt* in this World, and that we do not deny him here on earth; but contrariwiſe.

Matth. 10. 32. *Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father, which is in Heaven.*

Verſ. 33. *But whoſoever ſhall deny me before men, him will I alſo deny before my Father, which is in Heaven.*

6. We muſt get the earneſt of this inheritance, which is the Spirit of promiſe, for that will ſtabliſh us, *Eph.* 1. 14. 2 *Cor.* 1. 22, 23.

For when God gives glory in Heaven, then the Spirit of glory reſts upon men in this life, 1 *Pet.* 4. 4.

And the Spirit is our Earneſt, either by anointing us with ſaving graces (for they aſſure us as infallibly of this Kingdom, as the Oyl powred on the Kings, did aſſure them of their Kingdom) or by refreſhing, and ſatisfying our hearts in hearing the promiſes, or receiving the Sacraments, or anſwering our Prayers:

But in all this we muſt remember theſe things:

1. To do this work *firſt*: firſt, ſeek the Kingdom of God, *Matth.* 6. 33. defer not the time to the laſt gaſp.

2. To do it *conſtantly*: Let him that is righteous, be righteous ſtill, *Rev.* 22.

3. Praying in the Holy Ghoſt, and keeping our ſelves in the love of God, *Jude* 20. 21.

4. To do it *violently*: Heaven ſhould

ſhould ſuffer violence, *Matth.* 11. 12.

5. To do it *humbly*, renouncing all our own merits, and, aſcribing all to the free grace of God, add the merits of *Jeſus Chriſt*, Rom. 6. 23. Eph. 2. 8, 9.

For Heaven is an inheritance, and therefore comes by favour, not by purchaſe; and beſides, we are adopted children too, and not naturall.

6. Having finiſhed all things, to *ſtand faſt, and hope perfectly for the grace of God to be brought unto us at the Revelation of Jeſus Chriſt*, 1 Pet. 1. 13.

Secondly, theſe *Principles* may ſerve for ſingular Conſolation, and ſo

1. Againſt the inſtability of this preſent life, while we look upon our abiding City in Heaven. Thus the *Patriarchs* comforted themſelves, *Heb.* 11. 13.

2. Againſt the grief for the death of our friends, why do we ſorrow for them, that are ſo happy?

3. Againſt the many afflictions of this life, the fear and care of which ſhould be ſwallowed with the hope of eternall life, as theſe places ſhew, Rom. 8. 18. *For I reckon, that the*

ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us.

2 Cor. 4. 17, 18. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternall weight of glory.*

Verſ. 13. *While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporall, but the things which are not ſeen, are eternall.*

4. Againſt the fear of Death: for theſe *Principles* teach us to believe that the dead are bleſſed.

Rev. 14. 13. *And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.*

And that this death will be quickly ſwallowed up of victorious life.

1 Cor. 5. 56, 57. *The ſting of death is ſin, and the ſtrength of ſin is the Law.*

Verſ. 57. *But thanks be to God, which hath given us victory through our Lord Jeſus Chriſt.*

Theſe comforts will be the more abundant, if we conſider, either the *particulars* of this glory, or the *properties* of it. For

For the first, our glory in Heaven may be thus shaddowed out.

It consists of perfection of *Holiness* and *Happiness.*

Our *Holiness* shall then be perfect, we shall be without spot or wrinkle, *Eph.* 5. 27. Gods people shall then be all *righteous*, Isa. 60. 21. *Thy people also shall be all righteous.* And this perfection shall be both of *Nature* and of *Action.*

Bondage to sin is the greatest misery in the World.

In *Nature*, we shall be perfectly holy, which may be considered in respect of the Holiness

1. *Of our souls.*
2. *Of our bodies.*
3. *Of our soul and body together.*

In our souls there shall be,

1. *Exquisite knowledge*; we shall then know as we are known, when that which is in part, is done away; we shall no more understand as children, but shall have our minds enlightened above the knowledge of *Prophets* and *Apostles*, in this World: for God himself shall be our everlasting light.

1 Cor. 13. 10, 11, 12. *But when that which is perfect is come, then that which is in part shall be done away.*

Vers. 11. *When I was a child, I*

ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things.

Verſ. 12. *For now we ſee thorow a glaſs darkly, but then face to face: now I know, in part, but then ſhall I know, even as alſo I am known.*

Iſai. 60. 19. *The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.*

2 *Freedom of will*, when all the impediments of deſire and endeavours ſhall be taken off, which now as fetters hinder us in Communion with God, and as cords hale us after vanity, where it ſhall be alſo as eaſie to do good, as to deſire it.

3 *Unſpeakable charity*; our hearts being filled with all thoſe affections that are now any way required in the Word of God, either toward God or man.

1 Cor. 13. 8. *Charity never faileth, but whether there be propheſies, they ſhall fail; whether there be tongues they ſhall ceaſe, whether there be knowledge, it ſhall vaniſh away.*

What is now the life of our lives more then to love and to be beloved?

This

This earthly love is but a ſpark in compariſon.

Secondly, In our bodies, there ſhall be a perfect conformity of all the members for the ſervice of God and the ſoul, they ſhall be no more weapons of unrighteouſneſs, as they have been, *Rom.*6.13. and 6.19.

Thirdly, In both body and ſoul there ſhall be,

1. The perfect *Viſion* of the admirable beauties of God, which of it ſelf is more worth then the *poſſeſſion* of the whole World, and this *Viſion* of God, ſhall not only be mentall by contemplation; (of which, 2 *Cor.* 12. 1.) but alſo *corporall*: for *Job* avoucheth,

Job. 19. 25. *For I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth.*

Verſ. 26. *And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

Verſ. 27. *Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold; and not another, though my reins be conſumed within me.*

We ſhall then ſee him perfectly in the creatures, and have him perfectly in our ſelves, and behold the Tri-

nity in the glory of it, after a way now unutterable.

2. The perfection of the *Image of God* in both: we ſhall then be as He is, partaking perfectly of the Divine nature, 1 *Joh.*3.2. 2 *Pet.*1.4. which is ſignified by thoſe pure white garments mentioned, *Rev.*3.45. & 6.11. & 7.13. & 19 8.

Thus ſhall we be perfect in Nature.

The perfection of our *Actions* or obedience, ſhall then be obtained: we ſhall then ſerve God, and love our brethren without all defect. We ſhall praiſe God with the *Angels* to all eternity: for that ſhall be the main outward ſervice of *God*: for Prayer ſhall then ceaſe, *Rev.*4.10,11.

Thus of the perfection of Holineſs

The perfection of Happineſs ſhall have in it divers things.

The firſt part of our felicity is *acknowledgment* in the Kingdom of Heaven: which is a work of *Chriſt*, declaring us in particular to be elected of God, and his children, and friends. And this is more comfortable, becauſe we ſhall thus be proclaimed the heirs apparant of Heaven, before God and his holy Angels.

Matth.

Matth. 10. 32. *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven.*

Secondly, *Glorious liberty,* reserved for the sons of God, unto that day, of which, *Rom.* 8. 21.

And this liberty may be considered two waies, *viz.*

1 From what } we shall be
2 To what } free.

For the first, we shall then be free,

First, From the torments and miseries of the damned in hell: we shall have an eternall discharge from that most fearfull place: which is promised us already in this life.

Rom. 8. 1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.*

Rev. 20 14. *And death and hell were cast into the Lake of fire: this is the second death, &c.*

Secondly, From the displeasure of God; he will never be angry with us any more, There shall be no more Curse, or, *Anathema.*

Rev. 22. 3. *And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.* Thirdly,

Thirdly, from *sin*, and the power to sin. Our holiness shall be better than *Adams* in *Paradise*; he might sin: but we shall be confirmed, as the *Angels* of Heaven: so as we shall not only be free from *sin*, but from the possibility to sin, *Ephes.* 5.

Fourthly, from all adversary-power; we shall never more be molested by Devils nor by wicked men, either spiritual, or corporal. There shall be a perpetual triumph without war; all our enemies shal be cast into the Lake of fire, *Revel.* 21. 8. *Revel.* 10. 14. *Revel.* 2. 3. As we shall not lose a friend; so we shall not fear an enemy.

Fifthly, from all infirmity in our natures; as from ignorance, and all disabilities, from sorrow, discouragement, hardness of heart, fear, and perturbations, *Revel.* 21. 4. *And God shal wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.* And so also from all such graces, as suppose either imperfection in us; such as *Faith*, *Hope*, and *Repentance*: or misery in the creatures without us, as *Grief*, *Anger*, *Fear*, *Hatred*, and the like, 1. Cor. 13.

Sixthly,

Sixthly, from all inferiority and ſubjection, and ſervitude: none ſhall be under the juriſdiction of others; all *Oeconomical*, *Political*, and *Eccleſiaſtical* relations ſhall then ceaſe. We ſhall ſit down with *Abraham*, *Iſaac*, and *Jacob*, in the Kingdom of Heaven, *Matth.* 8. 11.

Seventhly, from all labour, and affliction of life. Their labours ſhall ceaſe, and affliction ſhall be caſt into the Sea; they ſhall enjoy an eternal *Sabbath*, the true *Caanan*, *Rev.* 14. 13. *And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.*

Heb. 4. 9. *There remaineth therefore a reſt to the people of God*, &c.

2 Theſ. 1. 7. *And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty Angels*, &c. And by labours, I underſtand alſo, all the pains or difficulties we are at, even about the ſervice of God: for *God ſhall be all in all.*

Eighthly, from all ſhame and bluſhing: There ſhall be nothing but honour and praiſe to all Eternity: whereas

whereas in this World, the inward ſhame of ſome offence imputed, or committed, makes life it ſelf many times a burthen; and there is little eaſe to the mind, but in the remembrance of the Day of *Chriſt*, when it ſhall be removed.

Ninthly, from all Envy: Envy is ſaid to be bitter, 1 *Cor.* 3.3. But when Charity ſhall be perfect, then ſhall that property of not envying, be made perfect too, 1 *Cor.* 13.

Tenthly, from all interruption, both in holineſſe and felicity; which in this life is grievous, and ariſeth many times from good things, and good perſons as well as evil,

Eleventhly, from all the means of a natural life, and from the inconveniences too: there ſhall be no need of meat drink, ſleep, marriage, raiment, phyſick, nor the light of the *Sun*: For there ſhall be no hunger, thirſt, heat, cold, darkneſs, or the like grievances, but we ſhal live as the *Angels of Heaven*, &c.

And ſo in a word, we ſhall be free from the firſt things, *Revel.* 21.4.

Thus much of what we ſhall be free from.

Now follows what we ſhal be free to.

Firſt,

First, we ſhall be free of *Heaven, the moſt Holy Place*, Heb. 10. 19. *Having therefore, Brethren, boldneſs to enter into the Holieſt by the blood of Jeſus.*

Paradiſe: Luke 23. 43. *And Jeſus ſaid unto him; Verily I ſay unto thee, To day thou ſhalt be with me in Paradiſe.*

Our Fathers Houſe: John 14. 2. *In my Fathers Houſe, are many Manſions; if it were not ſo, I would have told you: I go to prepare a place for you.*

The new Jeruſalem: Revel. 21. 2. *And I* John *ſaw the Holy City, new Jeruſalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband.*

The Heaven of Heavens, which for lightneſs largeneſs, pureneſs, delightfulneſs, and all praiſes of a place, almoſt infinitely excells all this viſible World. Nor ſhall the Godly be reſtrained only to Heaven, but they ſhall be free of the *new Earth*, wherein dwells Righteouſneſs, 2 *Pet.* 3. 13. *Nevertheleſs we according to his promiſe, look for new Heavens, and a new Earth, wherein dwelleth Righteouſneſs.*

Secondly, we ſhall be free to the enjoying of the happy ſociety of all the glorious Saints and Angels of Heaven, *Heb.* 12. 22. *But ye are come*

unto

unto Mount Sion, and unto the City of the Living God, heavenly Jeruſalem, and unto an innumerable company of Angels.

To the general Aſſembly, and Church of the Firſt-born, which are written in Heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect.

Thirdly, to the glorious preſence of GOD, and the LAMB; we ſhall alwayes dwel in the King's preſence, *Revel.* 21. 3. *And I heard a great voice out of Heaven, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God.*

Revel. 21. 23. *And the City had no need of the Sun, neither of the Moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

Revel. 22. 3, 4. *And there ſhall be no more curſe; but the Throne of GOD, and of the LAMB ſhall be in it, and his ſervants ſhall ſerve him.*

And they ſhall ſee his face, and his Name ſhall be in their foreheads.

Fourthly, to all the treaſures of Heaven; which are unexpreſſable, ſhad-

ſhaddowed out by ſome Compariſons; as by being free to eate of the Tree of Life, *Revel.* 22.2. *In the midſt of the ſtreet of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of fruits, and yeilded her fruit every moneth: and the leaves of the Tree were for the healing of the Nations.*

As alſo by being free to drink of the water of Life freely, *Revel.* 21.6. *And he ſaid unto me, It is done: I am Alpha and Omega, the begininning and the end, I will give unto him that is a-thirſt, of the fountain of the water of Life freely*: even out of a River, that is pure as *Cryſtal*, Revel. 22.1. *And he ſhewed me a pure River of water of Life, clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb.*

Thus of *Liberty.*

The third part of our felicity in Heaven, is Majeſty: all the godly ſhall be there ſeated as *Princes* in Thrones of *Majeſty*, and Prince-like ſplendour, being crowned with Crowns of glory; which glory ſhall be ſo great, that the Kings of the Earth, are ſuppoſed to bring all their glory and honour to it, and yet all too little to ſhadow out this exceeding

ing glory of all the Saints, *Revel.* 3. 21. *To him that overcometh, will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.*

2 Tim. 4 8 *Henceforth there is laid up for me a Crown of righteouſneſſe, which the Lord the Righteous Judge ſhall give me at that Day: and not to me only, but unto them alſo that love his appearing.*

Revel. 21. 24. *And the Nations of them which are ſaved, ſhall walk in the light of it, and the Kings of the earth do bring their glory and honour into it.*

Which as it imports a perfection of ſplendour in every Saint, ſo it doth not diſſolve the degrees or order of glory: every man ſhall be advanced in his own lot, *Dan.* 12. 13. *But go thou thy way till the end be: for thou ſhalt reſt, and ſtand in the lot at the end of the dayes.*

1 Cor. 15. 40. *There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another.* Patriarchs, Prophets, Evangeliſts, Martyrs ſhall not want their eminency in Heaven.

The fourth is Dominion and Rule over

over all creatures: that which we loſt in *Adam*, ſhall be perfectly reſtored in Heaven, after the laſt Judgement, *Revel.* 2. 26. *And he that overcometh, and keepeth my works unto the end, to him will I give power over the Nations.*

The fifth is, poſſeſſion of all the pleaſures which are at Gods right hand; unutterable joyes, Rivers of pleaſures. This is that, which in a ſparing language is called, The times of Refreſhing, *Acts* 3. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.*

Pſal. 16. 11. *Thou wilt ſhew me the path of life; in thy preſence is fulneſſe of joy, and at thy right hand there are pleaſures for evermore.* For if the joy of the godly in this life be called, 1 *Peter* 1. 17. *a joy unſpeakable and glorious;*

And if the Lord give them drink out of the River of his pleaſures in this World, as Pſalm 36. 8, 9. How much more ſhall it exceed all language in Heaven, called the *Maſters joy!*

The felicities which I have here mentioned, are for the moſt part common both to ſoul and body.

Now

Now there is a peculiar felicity in Heaven, belonging to the bodies of men, which consists in that marvellous transfiguration of them to a condition in respect of qualities, far above what they are, or can be, in this world. Our bodies in general shall be made like the glorious body of *Christ*, though on earth they are but vile, *Philip.* 3. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

They shall enjoy eternal health. But of the glory of the body, I have treated before, in the Use of the Doctrine of the *Resurrection.*

Thus of the parts of this Glory.

The *Adjuncts* of it follow.

And so there be four things in the consideration of the Glory to come, should much affect us.

First, that it is a *glory unspeakable*, that is, it is so great, that no language on earth can describe it. For though we mention those foresaid parts of it, yet our narrow hearts and mouths are infinitely straitned in comparison of the full glory of man in these things, 1 *Cor.* 2. 9. *But as*

it

it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

Secondly, that it is *certain*, and we cannot be diſappointed of it: elſe it were uncomfortable to hear of ſo much felicity and holineſs, and yet not be ſure to poſſeſs it. The certainty of it, that *GOD* will beſtow ſuch glory, may appear divers wayes.

Firſt, there is an act or Ordinance for it in Gods eternal *Counſel*, 2 Tim. 2. 19. *Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And let every one that nameth the Name of Chriſt depart from iniquity.*

Eph. 1. 4. *According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love.*

Rom. 8. 30. *Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.*

Matth. 25. 34. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the World.*

Secondly,

Secondly, *Christ* purchased it with his own blood, *Eph.* 1. 14.

Thirdly, *Christ* hath made intercession, when he was on earth, unto his Father, that he might have his redeemed Ones to be where he is, *Joh.* 17. 11. *And now I am no more in the world, but these are in the world; and I come to thee, Holy Father, keep through thine own Name those whom thou hast given me.*

Ver. 24. *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the World.*

Fourthly, *God* hath made us many promises, and given us not only his word, but his oath to assure it unto us, *Hebr.* 6. 17. *Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by oath:*

Ver. 18. *That by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.*

Fifthly, He hath sealed to it not only in the Sacrament, but by his Spirit,

Spirit, which will be our Witneſſe, and is our Earneſt, *Eph.* 1. 13. *In whom ye alſo after that ye believed, ye were ſealed with that Holy Spirit of promiſe.*

Ver. 14. *Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.*

Sixthly, He hath begun eternal life in us already.

Seventhly, *Chriſt* is gone into Heaven, of purpoſe to provide a place ready for us, *Joh.* 14. 3. *And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo.*

Hebr. 10. 19. *Having therefore, Brethren, boldneſſe to enter into the Holieſt by the blood of Jeſus.*

Ver. 20. *By a new and living way, which he hath conſecrated for us, through the Vail, that is to ſay, his fleſh.*

Thus of the certainty of it.

The third thing, is the eternity of it; all this glory were the leſſe, if it were thought it would ever end: but it ſhall never end; for,

Firſt, nothing of it ſhall be loſt, or decay.

Secondly, there ſhall be no Death there: for Death and Hell are

are caſt into the Lake of fire.

Thirdly, there ſhal be no old age, or withering condition in men, that poſſeſſe it: it withers not, 1 *Pet.* 1. 4. *To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you.*

Fourthly, God being all in all, there ſhall be no wearineſs, no fulneſs of affections or ſatiety, no loathing.

Divines are wont to ſhadow out Eternity, by the *ſimilitude* of a little Bird drinking up a drop of water out of the Sea. If every ten thouſand years the Bird ſhould come and drink up but one drop, yet the Sea might be dry at length: but yet this laſting of the Sea, is nothing in compariſon to the laſting of the glory of Heaven.

Fourthly, and unto theſe may be added the proximity of it: The Day of the *Lord* is at hand: it were ſome leſſening of our happineſs, if it were a long time to it.

28 MR 59.

FINIS.

THE
SUM OF THE
PRINCIPLES.

OR,

A collection of thoſe PRINCIPLES OF RELIGION, which are ſet down in the little Treatiſe, called, *The Principles*, or *Pattern of wholeſome words*; where they are at large explained, proved, and applied.

LONDON,
Printed by *E. T.* for *Philemon Stephens*, at the Sign of the golden Lion in S. *Pauls Church yard*. 1662.

BRITISH MUSEUM

To the Reader.

Chriſtian Reader,

You have in the former Treatiſe, (*called* The Principles of Religion) *a Collection of ſuch truths as a Chriſtian ſhould lay up as his greateſt riches, and perſevereas a precious Treaſure. I have therefore, for the help of their memories, who deſire to attain to a particular and diſtinct knowledge of theſe* Principles, *collected the Sum of them out of the former Treatiſe, and here ſet them down by themſelves. Theſe are truths, which every Chriſtian ſhould endeavour to make his own: which if we be well grounded in, though we want humane wit, or ſchool-diſtinctions to anſwer the adverſaries of the truth, yet we may, in the worſt of times, come to that reſolution of the holy Martyr: Though we cannot diſpute, yet we can die for the truth. There is much contention in the world, What is the truth? A Chriſtian may have hereof what to reſolve himſelf. Be perſwaded then to uſe a little diligence in theſe*

things which are matters of so great moment; for there lieth a three-fold task upon thee. The first is, to study these Principles, *to get a particular & distinct knowledge of them, committing them to memory. The second is, to be well grounded in the truth of these* Principles, *by infallible testimonies of holy Scripture, that so we may not take up our Religion by hear-say. The third is to make good use of them in our lives, as God in his Word directeth us unto: that so we may be happy as well in doing, as in knowing. For the former, this short Sum of the* Principles, *may be of good use: for the two later, I refer you to the Treatise it self, where it is at large contrived, both the confirmation of these* Principles, *by evident and plain Texts of Scripture: and also those uses which a Christian should make of them, throughout the whole course of his life. Thou seest then what is thy task: Arise then, and be doing, and my prayers shall be, that the Lord would be with thee, that thou mayest increase in wisdom, and abound in the mysteries of godlinesse, and in all holiness. Farewell.*

Thine in the Lord,
Adoniram Byfield.

The Sum of the Principles.

THe Principles concern, either the Fountain and Original of Doctrine & Knowledge, which is the Scripture; or the subject of Knowledge, which is, God himself.

In God, we consider { his Nature, and his Works.

The Works of GOD are either { of Creation, or of Providence.

The Providence of GOD is considered { in general, or in special, as it concerns man only.

Man is considered in his fourfold estate of { Innocency. Corruption. Grace. Glory.

In the estate of grace, is considered, { The means of grace, { Election in God, and Redemption in Christ. The subject of grace, *viz.* the Church. The degrees of grace, { Justification, and Sanctificatiō.

In the estate of Glory, we consider 3. degrees of it, { The Resurrection of the dead, The last Judgement. The Glory of Heaven.

Sect. 1.

Of the Scriptures.

THe Principles which concern the Scriptures, which is the fountain of knowledge, are two.

First, that they are the very words of God, or, they flow from God by divine inſpiration.

Secondly, that they are perfect without defect or error, every way ſufficient of themſelves alone, to guide us in all things needful to ſalvation, without adding ought to them, or diminiſhing ought from them.

Sect. 2.

Of God.

The Principles which concern God, who is the ſubject of Knowledge, are four.

First, that there is a God.

Secondly, that he is glorious in Nature.

Thirdly, that he is three in Perſons.

Fourthly, that he is one in Eſſence.

Sect. 3.

Of Creation.

The works of God are either of Creation, or of Providence.

The Principles which concern the Creation, are five:

First, that the world had a beginning, and was not eternal.

Secondly, that this world and the things therein, was made by God.

Thirdly, that all was made of nothing.

Fourthly, that God made all things by his Word only.

Fifthly, that all things in their Creation were made good.

Sect. 4.

Of Providence.

The Principles which concern the Providence of God as it is, considered in general, are seven.

First, that God still knoweth, and taketh continual notice of all things.

Secondly, that God upholds & governs, and disposeth of the world; so as all things continue through him.

Third-

Thirdly, that this providence of God reacheth unto all things: even the ſmalleſt things are governed and upheld by God.

Fourthly, that of all creatures, God hath moſt care and reſpect of Man.

Fifthly, that the good or evill which befalls man, is not without God's providence.

Sixthly, that God doth whatſoever pleaſeth him in Heaven and Earth.

Seventhly, that God's dominion is everlaſting.

Sect. 5.

Of man in the State of Innocency.

Man is to be conſidered in his four-fold eſtate.

The Principles which concern man in the ſtate of Innocency are two.

Firſt, that God made man at the firſt, after his own Image.

Secondly, that this Image of God, chiefly conſiſteth in knowledge, holineſs, and righteouſneſs.

Sect. 6.
Of man in the ſtate of corruption, and of his Fall.

The cauſe of this our miſery, is the Fall of man: concerning which, there are three Principles.

Firſt, that our Parents *Adam* and *Eve*, fell and loſt ſpeedily that happineſs in which they were created.

Secondly, that this loſſe befell them only for their own grevious ſin.

Thirdly, that by their ſin, we are all defiled and deprived of the glory of God.

Sect. 7.

Of Sin.

The parts of this our miſery are, ſin, and the puniſhment thereof.

The Principles concerning ſin are four.

Firſt, that all men have ſinned.

Secondly, that the nature of man is ſtained with ſin from his birth.

Thirdly, that this infection hath

hath over-ſpread the whole nature of man.

Fourthly, that, beſides theſe ſins which ſtick faſt upon our natures, every man is guilty of horrible, and many, and vile actual ſins.

Sect. 8.

Of the puniſhment of ſin.

Concerning the puniſhment of ſin there is one Principle.

Firſt, that all men in their natural eſtate are extreamly miſerable, in reſpect of the puniſhment to which they are liable for their ſins.

Sect. 9.

Of man in the ſtate of grace and election.

In the eſtate of grace, we conſider,

Firſt, the means of the foundation of it, which is twofold; Election in God, and Redemption in Chriſt.

The Principles which concern Election, are five.

Firſt,

First, that there was a choice and election made by God.

Secondly, that this choice was before the foundation of the world.

Thirdly, that only some men are chosen; not all men.

Fourthly, that the cause of our election is the only free grace of God, not our works.

Fifthly, that Gods election is unchangeable.

Sect. 10.

Of Redemption in Christ, and of his Person.

Christ who is the Redeemer of his people, is considered either in his person, or in his office.

The Principles that concern his person, look

First, upon his divine nature, concerning which there is this Principle:

That Jesus Christ is very God.

Sect. 11.

Of the human nature of Christ.

The Principles which concern his human nature, are four.

First, that the Son of God was incarnate, did assume the true nature of man, and was a very man amongst us.

Secondly, that he was not conceived as other men, but by the holy Ghost.

Thirdly, that he was born of a virgin.

Fourthly, that his human nature did subsist in the divine nature: and so both made but one person.

Sect. 12.

Of Christ the Mediatour.

The office of Christ is considered in whole, as he is the Mediator of his Church, concerning which there are five Principles.

First, that there is but one Mediator betwixt God and man, even Christ Jesus.

Secondly, that the cause of our salva-

ſalvation in his mediation, is not merit in man, But grace in God and Chriſt.

Thirdly, that his mediation was from the beginning of the world, and ſhall be to the end.

Fourthly, that without the mediation of Chriſt, no fleſh can be ſaved.

Fiftly, that by this Mediatour, a new agreement or contract was made by God.

Sect. 13.

Of the Prophetical office of Chriſt.

The parts of Chriſts office are three.

Firſt, his prophetical office, concerning which, there are ſeven Principles.

Firſt, that in Chriſt are all the treaſures of wiſdom and knowledge.

Secondly, that it is Chriſt only, that reveals the truth out of the boſome of his Father.

Thirdly, that Chriſt himſelf hath tought doctrine amongſt men.

Fourth-

Fourthly, that he hath revealed the whole counsel of God.

Fifthly, that the Ministry of the Church, is by authority from Christ.

Sixthly, that the whole efficacy of Doctrine either recorded in the Scriptures, or thence taught unto men, depends upon Christ.

Seventhly, that the Prophecy of Christ belongs generally to all Nations.

Sect. 14.

Of his Priestly Office, and of his obedience to the Law.

Christ, as he is the Priest of the Church, he must obey the Law of GOD, perfectly. He must make expiation for our sins, and he must make intercession for us.

The Principles which concern his obedience, are four.

First, that he was without sin in his nature.

Second-

Secondly, that he fulfilled the whole Law of God perfectly in all his actions.

Thirdly, that he fulfilled the Law, not only for himself, but for us, and for our sakes.

Fourthly, that this righteousness of his, is an everlasting righteousnesse.

Sect. 15.

Of the Expiation of sin.

The Principles which concern the expiation of sin, are six.

First, that the passion of Christ was by the decree, and everlasting fore-appointment of God.

Secondly, that the sufferings of Christ were for our sins, and for our sakes.

Thirdly, that by his passion he did pacifie God, and make expiation for all our sins.

Fourthly, that in his own person he fulfilled and finished all sufferings needful for our salvation; he did it once for all.

Fifthly, that the Passion of Christ

Christ is a sufficient price for the sins of the whole world.

Sixtly, that Christ suffered extream things for us, even the most grievous things that could be imagined.

Sect. 16.

Of the Intercession of Christ.

The Principles which concern the Intercession of Christ, are four.

First, that Christ at the right hand of God makes Intercession for us.

Secondly, that we have no other intercessour in Heaven but Christ.

Thirdly, that the Intercession of Christ is perpetual.

Fourthly, that he makes Intercession only for the elect.

Sect. 16.

Of the Kingly Office.

The Principles which concern the Kingly office of Christ, are seven.

First, that he overcame sinne, death,

death, the grave, and hell, and rose again from the dead,& ascended into Heaven, and sits at the right hand of God in Majesty.

Secondly, that Christ, who purchased the Church by his blood, is appointed by God to be the King and Head of the Church, and Prince over the people of God, having all power in his own hands.

Thirdly, that he is appointed to be the Law-giver of the Church, and the Judge of the whole World.

Fourthly, that his government extends to the people of all Nations.

Fiftly, that his Kingdom is not of this world, but a spiritual and celestial Kingdom.

Sixtly, that he will be with his people to the end of the world.

Seventhly, that his Kingdom is an everlasting Kingdom.

Thus of the means of grace.

Sect.

Sect. 18.

Of the Church.

The Principles which concern the Church, which is the ſubject of grace, are ſeven.

Firſt, that it is a company of men, ſeparate from the world, gathered by the voice of Chriſt.

Secondly, that ſhe is one.

Thirdly, that ſhe is knit to Chriſt her Head, by an indiſſoluble union.

Fourthly, that ſhe is holy.

Fifthly, that ſhe is catholike.

Sixthly, that ſhe is militant.

Seventhly, that ſhe is inviſible and invincible.

Sect. 19.

Of Juſtification.

The degrees of grace in this life are two; Juſtification, and Sanctification.

The Principles concerning Juſtification, are eight.

Firſt,

First, that all men have ſinned, and the whole World is guilty before God, naturally and in themſelves.

Secondly, that by mens own works no fleſh can be juſtified.

Thirdly, that the righteouſneſs which maketh us juſt, is in Jeſus Chriſt, being made ours by imputation.

Fourthly, that this righteouſneſſe is made ours onely by faith.

Fifthly, that this faith is the gift of God.

Sixthly, that all men have not faith.

Seventhly, that there is but one kind of faith, by which all the Elect of God are juſtified.

Eighthly, that being juſtified by faith, we have peace with God, and forgiveneſs of all our ſins.

Sect. 20.

Of Sanctification.

The Principles concerning ſanctification, are five.

First, that whom God Juſtifieth,

eth, he ſanctifieth.

Secondly, that to be truly ſanctified, is to die to ſin, and riſe again to newneſs of life.

Thirdly, that except we be born again, we cannot enter into the Kingdom of God.

Fourthly, that Sanctification is God's gift, and work in Chriſt Jeſus.

Fifthly, that our ſanctification is unperfect, whileſt we live in this World.

Sect. 21.

Of man in his eſtate of Glory, and of his Reſurrection.

In the ſtate of Glory, we conſider theſe three degrees of it: firſt, the Reſurrection of the dead, concerning which, there are four Principles.

Firſt, that the bodies of dead men ſhall riſe out of the earth, and their own ſouls ſhall enter into them again.

Secondly, that the bodies of all men ſhall be raiſed.

Thirdly,

Thirdly, that the ſame bodies which men carry about with them in this World, ſhall riſe again.

Fourthly, that the Reſurrection ſhall be at the end of the World, even the laſt Day of the World.

Sect. 22.

Of the laſt Judgement.

The Principles concerning the laſt Judgement, are ſeven.

Firſt, that there ſhall be a general Judgement.

Secondly, that Chriſt ſhall be the Judge, and that in his humane Nature.

Thirdly, that all men ſhall be judged at the laſt Day.

Fourthly, that all the ſecret things of mens nature or works, ſhall be brought to light.

Fifthly, that it ſhall be at the laſt Day; but the preciſe day and hour is not known to any Men or Angels.

Sixthly, that the Judgement ſhall

ſhall be moſt juſt and righteous, and all ſhall confeſs it.

Seventhly, that the Judgment ſhall be according to mens works.

Sect. 23.

Of the glory of Heaven.

The Principles which concern the glory of Heaven, are four.

Firſt, that the glory of Heaven is unſpeakable, and in reſpect of us here upon earth, incomprehenſible.

Secondly, that the glory of Heaven is eternal.

Thirdly, that Heaven is the gift of God, and proceeds only from his free grace, and not for any merit in us.

Fourthly, that the Elect of God only ſhall obtain this glory.

FINIS.